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Why Are Preachers Such Poor Fishermen?

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(In connection with this article we call attention to our picture on this month's cover. This little fisherman is not a minister, but he is preaching us ministers a good vacation sermon, with his open face, hopeful attitude and whistling happiness. That is what vacation is for, to help us to get some of this boy's spirit and attitude into our souls.—Eds.)

Yes, brethren, I admit it. That title is a slanderous reflection on the cloth at a point of great sensitiveness. Especially in this goodly month of August, when the waters of the earth are being trolled, and whipped, and cast upon with all sorts of flies and spinners and minnows, the clergy feel their right to respectful consideration in regard to this particular accomplishment. Nevertheless, I stand by my title. It is true no matter how lucky the best of us may be. The great consolation derivable from the statement is that the preachers are no worse than the laity.

The fact is, no fisherman can ever leave the chance to boast of the greatness of his success, estimated in terms of numbers of fish landed, unless he resort to those wholesale and unsportsmanlike methods over which no true fisherman will allow himself to boast. I would have my readers hold that remark in mind until later in this article when they will be reminded of it in another connection. Meanwhile let us consider the actual conditions under which fishing is ordinarily done and the true value of ordinary results. Prepare yourselves to be astonished both at the large results you get considering the conditions, and also at the fact that you get any results at all.

Let us suppose you have been dragging a five-inch trolling spoon over a lake five miles square for five hours and have caught five fish. Are you proud or downcast over the result? Never mind. Consider that the total number of fish in the lake is infinitesimally small compared with the area of the lake. You were dependent on your lure passing near one

of the fish; on his seeing it; on his being hungry, and hungry for what you seemed to offer him; on his being stupid enough to mistake your deadly deceit for a toothsome tid-bit of his liking; on his seizing it; on his being held by it in spite of his efforts to get free; on your being skillful enough to get him out of the water into the boat, and keeping him there after you get him. These ten chances, on which alone you could build a hope, were stacked up against almost millions of others opposing. It is nothing short of marvellous that in five hours, on a five-mile-square lake, with a five-inch troll you should catch five fish. It was due more to the stupidity of the fish than to your skill. Therefore call it fisherman's luck, and be content that at the same time you are such an apparent success and such an appalling failure. The sporting spirit is the essential thing. Grover Cleveland once said, "No man is a true sportsman who cannot sit in a boat all day, fish continuously, catch nothing and still thoroughly enjoy it."

The sporting spirit consists in this, that knowing all that is against him the true fisherman goes ahead hopefully, expecting that each day will be that day when the unexpected thing will happen and he will really get a big one or a big catch. The lure is that the unexpected sometimes does happen, and he never knows when it may break upon him with all its long dreamed-of wonder, excitement, and satisfying pride.

I am reminded of a friend who had spent weeks looking for the big break. On the last day it came, just as he was about to turn shoreward for the last time. A telephone call soon came to our stopping place and in response we ran up the road to see a twenty-five pound muskalonge lying on the grass in front of his camp surrounded by admiring natives and fellow campers. I am hoping, I had almost said praying, for my break to come this month.

But what has all this got to do with a

serious and churchly magazine like the *Expositor*? Has it any relation to the preacher when he gets home next month and affectionately lays away for another year his beloved tackle, and tackles in turn the real job of his life? After all, that real job is a fisherman's job. Nothing new about that figure of speech of course. The Master immortalized it on a chill morning when by the Sea of Galilee he made it the turning point in the lives of four disheartened fishermen. We are so familiar with it that we have let it lose its edge and force for us. Most of us have a sermon on the subject that we have served up to our people. But will it not help us if we go back to our own task of carrying into it the point of view of the fisherman and the sporting spirit by which he wins what he wins.

The same general facts are true of fishing and Christian life and work. Unlike fishing of course there is no effort to deceive; albeit Paul said to the Corinthians, "Being crafty I caught you with guile." Christ knew well that in this world the chances of securing large numbers of followers were infinitely against him. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." "Many are called, but few are chosen." "Were there not ten cleansed; but where are the nine?" "When the Son of Man cometh, shall he find faith on the earth?"

These show that Christ understood perfectly that to be fishers of men was to expect something like what we call "fisherman's luck." Today the great majority of mankind have never heard of the gospel. The gospel troll has never been dragged anywhere near them. Of those who have heard of him, how pitifully few are hungry for the truth—especially for the poor form in which we serve it up! Of those who hunger, how few grasp it with any real purpose or desire! The "natural man receiveth not the things of God" any more

than the fish receives the bait. Christian workers often toil all night and catch nothing. Is it worth while? Is fishing worth while? The Lord on the shore demonstrated that the "break" may come most unexpectedly. What a magnificent sportsman he was, and expects us to be! "Launch out into the deep and let down your nets for a draught!" Once in a while a net full—a Pentecost. More commonly just one at a time; here a nibble; there a bite; now a real landing; then a much desired one lost in spite of all we can do. Poor enough we are at best. If we get none after faithful work let there be no discouragement. If the net break, still we must cry with Peter: "Depart from me, Lord, for I am a sinful man." No depression. No pride. Just fish and take fisherman's luck.

But let us be sure we fish and that to the uttermost. This is no alibi for any who have forgotten that their first business is to reach men for Christ. Patiently, persistently the gospel troll must be dragged, anywhere, everywhere, in season, out of season. And we ministers are the ones who must do it. Let us not spend too much time polishing our spoons, nor in experimenting with patented lures. To recall the remark made at the beginning of the discussion let us also beware of those wholesale, unsportsmanlike methods which sometimes sweep numbers into the church without knowing the reality of a renewed life in Christ. Bad fishing, denominational fishing, lazy fishing, fishing in one pond and for one kind of fish all the time, no fishing—these are our sins.

During this blessed month of August we can learn how to do it out on the water, where we have time to meditate and think and pray and deeply understand and highly resolve. The coming year should be a great one for the kingdom if we use the month in this way. Then shall "fisherman's luck" not be "luck" at all, but God's blessing on faithful labor.

Vacation Rambles Among Bell-towers and Carillons of Holland and Belgium

CHARLES ORR, Cleveland, Ohio

Of all the interesting countries of Continental Europe none have a greater appeal to those of the Protestant faith than "brave little Holland." The story of her long struggle with the arrogant power of Catholic Spain and her final triumph forms one of the most glorious chapters in history. It is creditable to the character of her people that though she threw off this cruel yoke at great sacrifice of blood and treasure she has ever remained a country of religious tolerance. Her people are as politically free and independent as any in Europe. It is fitting that her capital, the Hague, should be a symbol, at least, of the

international justice which we all hope will come to reign throughout the world. Little Belgium too, as won everlasting glory by her wonderful sacrifices in behalf of liberty and for her allies in the great war.

There are in fact many things, cities, institutions, and art, architecture, etc., to draw the feet of travellers to both these countries, and the hard worked pastor who is at last able to plan the European trip of which he has dreamed will not overlook them. Perhaps he has learned through reading or from some returned tourist of their famous bell-towers and renowned chimes and will want to see

and hear them for himself. He may be familiar with the clanging of bells in the towns of his own country, but will not know them in their majesty and grandeur until he has heard the tower music of those low countries. Indeed he may have given the subject little thought, in which case these notes may awaken an interest.

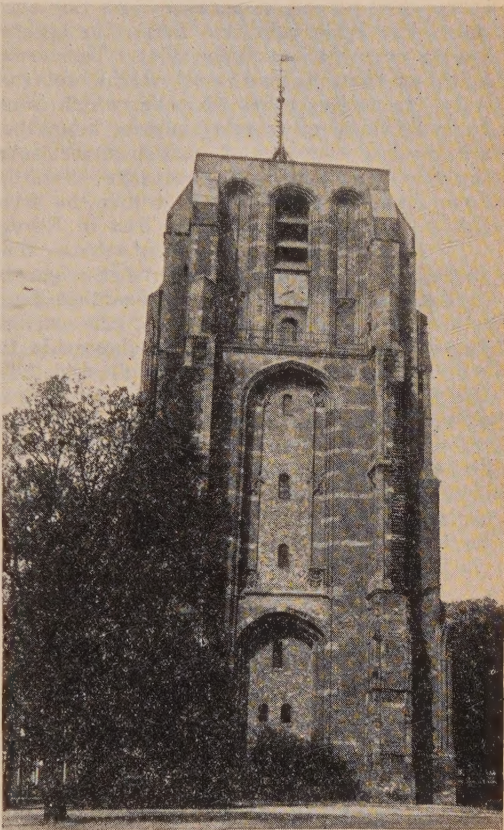
Bells in some form had a very early origin though their development falls within our Christian era. The bell founder's art was originally practiced in the monasteries; but it gradually passed into the hands of guilds, or a professional class of bell-masters, who wrought changes in the mixture of metals, construction and proportions which we now recognize as constituting musical bells. There was a renaissance or golden period in the installation of elaborate chimes in the spires of great churches and cathedrals in England and of the construction of towers for bells and carillons in the low countries which can be set down as from 1550 to 1750 A. D.

The traveller visiting Holland and Belgium for the first time, even the English traveller, familiar as he is with the chimes of his own country, experiences a bell-music new, strange and enchanting to his ears. And if he stays long he will come to admire the strength and beauty of the bell-towers and will listen to their music with increasing delight. For these low countries are the real home of carillon music. Unlike the chimes or change ringing of England, the bells of the carillon are rung by a single bell-master or carillonneur using a clavier or keyboard. The range and power of the music therefore is limited only by the number and size of the bells and the strength of the hands, wrists and elbows and even the feet of the carillonneur; and of course its beauty will depend much on his taste and trained skill in manipulating the keys. A peculiar charm of carillon music is due to the invisibility of the player for as it floats down from the lofty tower his movements fortunately do not distract us. As some of these towers have upward of forty bells, weighing in the aggregate many tons, the effect of the music at its best is truly magnificent. Owing to the height of most of the towers, and the country's being flat, their bells can be heard for long distances; and as many of them have bell-clocks, sounding not only the hour but at quarters and even eighths, it is almost literally true that one is never without the sound of bells from some direction.

If our traveller should land at Antwerp he will naturally wish to see the Cathedral of Our Lady and its beautiful spire, one of the finest in Europe and which Napoleon likened to Mechlin lace. It has a carillon of forty-seven bells, placed in 1655-8 A. D. The heaviest bell bears an inscription showing it was founded in 1459 A. D. One of the pleasures of a short stay in Antwerp is the evening caril-

lon concerts, given twice a week, from nine to ten o'clock, during the summer months and on each Friday of the year from eleven-thirty to twelve-thirty.

No American traveller in Belgium will want



LEEUWARDEN

(The Oldehov, an ancient red brick tower, apparently the west tower of a church that was never built. It dates from the early years of the Sixteenth Century.)

to miss Ghent, so interesting on many accounts. It is associated in our minds with that great treaty of peace with England signed on Christmas Eve, 1814 A. D. The fine house with extensive grounds in the Rue des Chartreux, where the negotiations were concluded has been recently restored and the historic meeting-place is preserved in all its dignity. Not far distant, in the very heart of the fine old city, is the Place Saint Bavon, at one side of which rises the great tower, the belfry of which is surmounted by a copper dragon, seeming from its height like a mere small bird. It is fortunate for the tourist that he can gain the heights of this one bell-tower by an electric lift for it may afford him, unless he is a good climber, his only opportunity to see the bells and mechanism of a large carillon. To climb the 622 steps of Antwerp Cathedral for instance, or a greater or less number in any of the great towers, through dark and

winding passages is a more arduous task than many would undertake. But in this belfry of Ghent, gained in this easy way, the traveller finds himself among a greater company of bells than he has ever before seen—fifty-two in all. Fixed upon a heavy framework of wooden beams they extend in parallel rows tier above tier. The little bells are hung the highest; the big ones just touch the floor. The largest is taller than a man and weighs six tons. Aside from the peals of bells which sound from the clock tower every quarter hour, there are Sunday concerts of sacred music. And the evening concerts of Saturdays (9 to 10) from June to September to which the whole city turns out are among the best in Europe.

If Ghent's bells are easiest of access, those of the old city of Bruges are most celebrated in verse and story. It was here that Longfellow came under the spell of the carillon. Because of this inspiration we have his two beautiful poems, "The Carillon" and "The Belfry of Bruges," more famous, but perhaps no more beautiful than his prose description. Others have written in prose and verse with reverence and ecstasy of the still quaint and historic old city now in danger of being modernized. Most of what has been written is centered around its belfry and its carrillon music,

"Low and loud and sweetly blended,
Low at times and loud at times,
And changing like a poet's rhymes."

To mention all the carillons of Belgium in any detail would require pages. There are about thirty of importance and many of less note. Those at Louvain and Mechlin were destroyed by German shells in 1914. Almost every large town has one or more as a matter of civic pride, and some are centuries old. These Flemish belfries and towers are, aside from their music, interesting relics of antiquity. Each has a history of its own and all have played important parts in the daily life of the people. They were the first symbols of corporate existence and municipal power which every town set up in the Middle Ages. It is indicative of the feeling of the people of the low countries toward this institution that in both Belgium and Holland, whether the carillon is in a church tower or not its playing has always been a civic function and under the control of the municipal authorities. While the honor is great, the pay of the carillonneur is small and he must generally piece it out with other employment.

As we pass from Belgium to Holland we find this same Netherlandish institution with similar traditions and history, and much the same customs but perhaps intensified. From the gallery of every tower in this flat land one beholds panoramas of great beauty, of animation in the towns, peace and repose in the country, shipping on the sea and waterways, with industry and thrift everywhere

evident. And how much these towers whose bells are now such a benediction for travellers in Holland are associated with her history and art! They were heard as an alarm from Catherine's tower at Briel on the island of Voorne where first the "Beggars of the Sea" rose up against the power of Spain; and the still sound from the fifteenth century church at Delft where William of Orange foreve



MIDDLEBURG, ZEELAND

(Large Jan Tower, 280 feet, with 43 bells. Low foundation supposed to have built in the Thirteenth Century, the tower between 1718 and 1718. The Abbey Church now called the Nieuwe Kerk, late Seventeenth Century.)

rests. They rang when Van Meer and Rembrandt, Van Dyck and Rubens painted to life of their time. Tower after tower might be named each carrying a part in the chain of history and melody. Assuredly no music joins more perfectly in days of national rejoicing; but better still it sends from all heights an influence which lightens routine and to happy occupations adds an accompaniment of surpassing charm.

A most typical city of Holland is Middleburg, Zeeland, whose Abbey has in its tower (known as "Lange Jan") one of the best and much the busiest of all carillons. It has forty-one bells in use and plays for two minutes before the hour, a minute before the half,

few measures at the quarters and some notes every seven and a half minutes, besides a warning ripple before each quarter hour. The butter and egg market, crowded with peasants at the market hour of Thursday noon, is perhaps the most interesting time and place to hear the bells. They blend with the activity of the marketing most agreeably. It is a characteristic of most of these Holland towns that the carillons are played on all market days; and as they have the horse market, the cheese market, the grain and cattle markets, butter markets and miscellaneous markets running through the year there is ample occasion for music aside from national holidays and royal birthdays and Kermis Week in most towns.

It is an easy and pleasant journey by rail or water to Delft, which will repay a visit. Its famous Nieuwe Kerk with its tower of 375 feet with forty bells is one of the most interesting in Holland. And besides, Delft is near the Hague which the traveller will wish to see on every account. Its Groot Kerk which has a carillon of thirty-seven bells, set up in 1686 A. D., is among the best. Many State functions are held in this Great Church and here Queen Wilhelmina was married while the carillons rang joyfully above her. The best view of the tower of this church is from across the Vyver which, says E. V. Lucas, "is a jewel set in the midst (of the Hague) beautiful by day and beautiful by night, with fascinating reflections in it at both times and a special gift for the transmission of (the sound of) bells in a country where bells are really honored."

Utrecht near the Hague has its Dom also famous. The tower of 338 feet with forty-two bells weighing 32,000 pounds stands apart from the Cathedral and from its heights a splendid view is obtained.

Amersfoort has a tower notable for its beauty, a gothic pyramid of great height,

built about 1650 A. D. It well illustrates the splendid influence of the love of tower music on the architecture of the low countries.

Gronigan may be a little too far north for the traveller to reach; but Edam, another characteristic north Holland town, is nearer at hand. Its famous cheese market alone will well repay a visit. Its bell music on market days and its Saturday concerts are festive occasions; and the picturesque dress of the peasant women and the general aspect of prosperity and happiness cannot fail to interest the tourist.

If proof of the warm place of carillon music in the hearts of the people of Holland were needed it will be found at Amsterdam, her great commercial capital. It has six carillons, five of which were developed by the famous Hermony brothers in the seventeenth century. The carillon of the royal palace consists of thirty-seven bells, the largest of which weighs 6,160 pounds. Concerts are given every Monday at noon and on all royal birthdays and other state occasions, and frequently in the evening during the summer months. Concerts are occasionally given from the tower of the Zuider Kerk which has a carillon of thirty-five bells and at Oude Kerk where there are thirty-seven bells. The smaller carillon at the Ryks Museum plays through the whole of every day (on the hour and half hour) quaint and characteristic Dutch melodies, and national airs. It is safe to say that in no city in Europe are sounds of musical bells more constantly in the ear, than in Amsterdam. And they will continue in the ear and in the memory far out on the water when the traveller has taken ship homeward bound and long after. For one cannot easily forget these pleasant impressions or the deep significance of this ever present bell music. Perhaps their inspiring notes and soothing melodies help to explain the comparative contentedness of the thrifty and industrious people of those lands.

Early English Bibles

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It is one of the heroic struggles of our race that finally gave men the Bible in the English vernacular so that the people could read it for themselves. It was the sixth century before the gospel gained much power over the people of England though it had been preached there since the second century. Ireland had become strongly Christian. But few people in England could read and there were few copies of the Bible for them to read. These few were Latin manuscripts, the Old Latin Versions, not the Vulgate. Paterson Smyth takes Irish pride in the fact that England owes her earliest Scriptures to the noble libraries of Durrow and Armagh, "when St. Colomb

carried his manuscripts to lonely Iona in the days of the glory of the Irish Church, when Ireland was the light of the Western World, and Irishmen went forth from the 'Island of Saints' to evangelize the heathen English" (*How We Got Our Bible*, p. 43).

In the Anglo-Saxon

The travelling preachers in England carried their Latin manuscripts with them and interpreted the Latin Bible to their hearers. The people of Briton spoke many tongues, but finally there was a demand for the Scriptures in Anglo-Saxon. The poet Caedman, a monk of Whitby, made an alliterative paraphrase of Genesis, Exodus, Daniel about A. D. 670. He

paved the way for real translation. Aldhelm, Bishop of Sherborne (died 709) was, so far as known, the first translator of the Psalms into Anglo-Saxon. He is said to have requested Egbert, Bishop of Holy Island, to make a translation of the Gospels into Anglo-Saxon, a copy of which is now in the British Museum. But the Venerable Bede (674 to 735), the monk of Jarrow, "is the head of the long procession of translators of the Bible, stretching from the eighth to the twentieth century" (Price, *The Ancestry of Our English Bible*, p. 210). We know that he himself translated the Gospel of John into Anglo-Saxon, though no part of it has been preserved. Cuthbert tells the pathetic story of the struggle of Bede with death as he was dictating his translation from the Latin. He ran a race with death and won by the narrowest margin. "There remains but one chapter, dear Master, but it seems hard for you to speak," the scribe said. "Nay, it is easy, take thy pen and write quickly," Bede replied. As night drew on, the sobbing scribe whispered: "Master, there is just one sentence more." "Write quickly," he answered. "See, dear Master, it is finished." "Ay, it is finished," Bede replied, as he passed over with the Gloria on his lips. Alfred the Great (848-901) prefaced his code of Saxon laws with a free translation of Exodus 20-23 and the letter sent to the Gentiles in Acts 15. Alfred was engaged in a translation of the Psalms, but did not live to finish it. This enlightened ruler was eager for his people to have the Scriptures in their own tongue. About 950 Alfred made an interlinear gloss on the Latin Landisfarne Gospels and about 990 Aelfric, Archbishop of Canterbury, translated into Anglo-Saxon the Pentateuch, Joshua, Judges, Esther, Job, a part of Kings, and Judith and Maccabees. About 1000 he made a translation of the Gospels with no accompanying Latin text, the earliest preserved to us. One manuscript of Aelfric's work is in Oxford and one in the British Museum. There would be more remains of Anglo-Saxon Scriptures but for the Norman Conquest in 1066. Anglo-Saxon was driven out of court, bar, school, and books. There is no evidence that the whole Bible was ever put into Anglo-Saxon or even all of the New Testament. For three hundred years Anglo-Saxon was taboo in legal, literary, and ecclesiastical circles, but in the end of the day the English tongue won over the French though not without a powerful Norman influence on the language. The outcome is our English language.

Wycliffe's Version

The age of Wycliffe was the age of Chaucer. John Wycliffe (1320-1384) chose to use the English instead of the Latin or the Norman French. He had good company in William Langland, who wrote *Piers the Plowman* in the English vernacular, and Chaucer's poems

followed the same line. William of Shoreham in the first part of the fourteenth century and Richard Rolle by the middle both made a translation of the Psalms into English. Wycliffe was educated at Oxford and was Master of Balliol College for a while. He resented the oppression of the papacy and found consolation in the study of the Bible. By 1378 he made a plea for an English translation of the Bible and by 1380 he was actively at work on the New Testament while Nicholas of Hereford worked on the Old Testament. Both used the Latin Vulgate. Hereford's work was rudely interrupted in the middle of the verse at Baruch 3:20 and he was brought to trial at Canterbury and excommunicated. Wycliffe had a stroke of paralysis, but went on with his work and either finished the Old Testament or had it done. So the work was finished in 1382. Wycliffe's Bible had a large circulation in spite of being in manuscript. People would pay a load of hay for the privilege of reading it an hour a day. Wycliffe's Lollard preachers carried it far and wide. It looked for a while as if this "morningstar of the Reformation" would bring on the full day that came two centuries later under Martin Luther. But persecution crushed out the Lollards, though a hundred and seventy of the Wycliffe Bibles still exist. Wycliffe turned the tide also in favor of Norman-English as opposed to Norman-French. He was stricken with paralysis again in 1384 and died on the last day of the year at Lutterworth. John Purvey, a faithful disciple of Wycliffe, revised the whole with much care (1388), but he lamented that the text of the Latin Vulgate was so bad. It needed editing, more than the English, he held. Thus came the completion of the first English Bible. Wycliffe had been excommunicated because of his hatred of ecclesiastical tyranny. He was later denounced by the Archbishop of Canterbury and the High Chancellor of England (Arundel) as "that pestilent wretch of damnable memory, son of the old sea serpent, yea the forerunner and disciple of antichrist, who, as the complement of his wickedness, invented a new translation of the Scriptures into his mother tongue" (quoted by Schaff, *Companion to the Greek Testament and English Version*, p. 289.) One of the monks called Wycliffe "the organ of the devil, the enemy of the Church, the idol of heretics, the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery," and said that his death was the judgment of God upon him. The Catholic ecclesiastics were violently opposed to the vernacular translation of the Bible into English. The Council of Constance in 1415 not only burned John Hus and Jerome of Prague, but also condemned the writings and the bones of Wycliffe to the flames. So in 1428 his bones were dug up, burned, and cast into the Swift. The Swift, says Fuller, "conveyed them into the

Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over."

Preparing for William Tyndale

The ecclesiastics were bent on keeping the Bible in the vernacular away from the people, but God moves in a mysterious way his wonders to perform. In the fifteenth century the Turks captured Constantinople (1453) and sent Greek scholars in turn to the West. The Renaissance was the outcome with a revival of knowledge of the Greek New Testament in the West when "Greece rose from the grave with the New Testament in her hand." In 1454 Johann Gutenberg invented movable type for printing. In 1455 the first book from the press was the Latin Vulgate, the Mazarin Bible. In 1458 Greek was taught in the University of Paris. The first Greek grammar was published in 1476. The first Greek lexicon came in 1480. Grocyn in 1492 was the first professor of Greek in Oxford University. Erasmus published the first Greek New Testament in 1516, though Cardinal Ximenes had printed his in 1514. In 1492 Columbus discovered America. On October 31, 1517 Luther nailed his ninety-five theses against the sale of indulgences on the church at Wittenberg. By the year 1522 translations of the Bible had been printed in most of the languages of Europe, Luther's German Bible appearing that year. But no one had printed an English Bible, though Caxton introduced the printing press into England in 1470.

The Work of Tyndale

William Tyndale was born in 1484, one year after Luther's birth, and a hundred after the death of Wycliffe. He was born in Gloucestershire near Wales, but was brought up from a child in the University of Oxford and, Foxe says, was "singularly addicted to the study of the Scriptures." He won a place in Magdalen Hall and became a fine Greek student. About 1510 he went to Cambridge where Erasmus was Professor of Greek from 1509 to 1524. Here he remained under the influence of Erasmus, the foremost Hellenist of the age, till 1520. He was there in 1516 when the Greek New Testament of Erasmus was published. Erasmus (*Green's History of the English People*, 1st ed., p. 308) had said at Cambridge: "I long for the day when the husbandman shall sing to himself portions of the Scriptures as he follows the plough, when the weaver shall hum them to the tune of his shuttle, when the traveller shall while away with their stories the weariness of his journey." That longing took root in the mind and heart of young Tyndale. In a controversy with an opponent who said that we had better be without God's laws than the Pope's, Tyndale indignantly said: "I defy the Pope and all his laws; and if God spare me I will one day

make the boy that drives the plow in England to know more of Scripture than the Pope does." That purpose became the ambition of this gifted young man.

Tyndale appealed to Tunstall, Bishop of London, for permission to translate the New Testament in the Bishop's palace. He was rudely repulsed, but found a friend in Humphrey Monmouth, a London merchant, who sheltered him for a year while he pushed on the work, but soon he saw that there was no safe place in all England for his work. So in 1524 Tyndale fled to Hamburg to get nearer to the protection of Luther. When in 1525 he began to print at Cologne the first translation into English of the Greek New Testament ever made, Cochlaeus, a bitter enemy of Luther, informed on Tyndale to the authorities at Cologne who stopped the work. Then Tyndale fled to Worms with some of the sheets and got the book printed by the end of 1525. Early in 1526 copies were smuggled into England in sacks of flour, barrels, any way. The people eagerly devoured them while the bishops burned all that they could seize and stirred up Henry VIII, in spite of his independence of the Pope, against Tyndale's work. But Packington, an English merchant of Antwerp, bought up whole editions and sold them to Tunstall to burn while Tyndale took the money to print more. He translated his New Testament from the Greek New Testament of Erasmus. He put in controversial notes that were afterwards omitted. He went to work on the Old Testament and did a good deal of it (the Pentateuch and Jonah). But in 1534 he was arrested and carried to Vilvorde Castle near Brussels by officers of Emperor Charles V. On Oct. 6, 1536 he was condemned and strangled and burnt, as he prayed: "Lord, open the King of England's eyes." The enemies of the English Bible seemed victorious. But he laughs best who laughs last. In God's own way the work of Tyndale was used for the later versions.

From Coverdale to the Great Bible

Tyndale won his fight though his enemies burned him. He had created a desire for the English Bible that could not be stopped. In 1535 Miles Coverdale published a complete English Bible, the first complete Bible in English. Coverdale was a friend of Cromwell and More as well as of Tyndale. He was supported by the ecclesiastics and yet was sympathetic with Tyndale. So in 1537 two editions of his Bible appeared "set forth with the King's most gracious license." That was a victory for Tyndale since Coverdale's New Testament was based mainly on the work of Tyndale. It is sometimes called the Treacle Bible because of that word in Jer. 8:22. He was not a great scholar like Tyndale, but he knew how to use other men and to work with men better than Tyndale did. But he incorporated Tyndale's wonderful work. Another friend of Tyndale,

John Rogers, an Oxford graduate of 1525, was the heir of the unpublished translation by Tyndale of Joshua to 2 Chronicles. So he prepared an edition of the Bible with Tyndale's translation from Genesis to 2 Chronicles, with Coverdale's translation for the rest of the Old Testament and the Apocrypha, and with Tyndale's last revision of the New Testament. He added introductory matter and some marginal notes and published it under the name of "Thomas Matthew" to conceal his connection with Tyndale. Cranmer and Cromwell obtained the approval of King Henry VIII for this version. This was in 1537. Eleven years before copies of Tyndale's New Testament had been publicly burned by the order of the Bishop of London in St. Paul's churchyard. And now under the name of Matthew's Bible his work was published with the King's approval. This Matthew's Bible was the real basis of our present English Bible. All other versions worked on it as the basis. Rogers was burnt at Smithfield in 1555. Taverner's Bible in 1539 was a slightly revised reprint of the Matthew's Bible with the polemical notes toned down. There were now two English Bibles with the King's approval (Coverdale's and Maththew's) Cromwell seemed uneasy lest the Tyndale translation produced by Rogers under the name of Thomas Mathew might arouse opposition. So he persuaded Coverdale to go to work upon another. He secured scholars to bring the Old Testament portion more in harmony with the Hebrew and Latin texts of the Complutensian Polyglot. The result was called the Great Bible because of its magnificent proportions and Cranmer's Bible because of his support. It was in black letter like the others, but had no notes. Coverdale had gone to Paris to print it, but escaped to England with the printing press, the type, and the printers, though the Bibles printed in Paris were seized. In 1539 the Great Bible appeared under royal approval and it was ordered to be set up in a convenient place where people could read it. Some of these Bibles were chained to pillars in the churches so that they would always be there fore the people to read. Sometimes people found these Bibles more interesting than the sermons. On the title page of this Great Bible it is stated that at the King's Command Cuthbert the Bishop of Durham had perused the work. This Bishop of Durham is Cuthbert Tunstall, former Bishop of London, who had ordered copies of Tyndale's New Testament to be burned. But the Great Bible was in reality only a revised edition of the Matthew's Bible which had used all of Tyndale's work. It was a great day for England when the Bible in English was open to all the people.

The Geneva Bible

Whittingham, a brother-in-law of Calvin, in 1557 produced a translation of the New Testament at Geneva. The Old Testament appeared

in 1560 with the help of other scholars. It was brought out under the influence of Calvin and had fuller notes than any other. It was the first translation to drop the black letter for the Roman type. Like its predecessors it was a revision of the work of Tyndale, though a more careful piece of work than even Cranmer's Great Bible. It became the most popular Bible that England had ever had and held its place for seventy-five years, slowly giving way at last to the King James Version. It was the first English Bible to recognize the divisions into verses by Robert Stephens in 1550. It was also the first to omit the Old Testament Apocrypha and it left off Paul's name from the Epistle to the Hebrews. It also used italics for all words not a part of the original text. The sharp notes in this Bible had much to do with giving rise to the King James Version. It is also called the Breeches Bible because of the translation of Gen. 3:7.

The Bishops' Bible

Henry VIII died in 1547. Edward VI reigned till 1553 and thirty-five editions of the New Testament and thirteen of the Old were printed during this period. The Bible was open to all during Edward's short reign. But Bloody Mary (1553-8) changed all this. Cranmer and Rogers were burned at the stake. There were many others who gave up their lives (at least 400) and some fled to Geneva. Copies of the Bible were again burned. But in 1558 Queen Elizabeth took the side of Protestantism and of the open Bible. So Archbishop Parker took steps in 1563-4 for a revision of the Great Bible. He was the general editor with many assistants, nine of whom were bishops. Hence it was called the Bishops' Bible. It was finished in 1568. It did not have the formal approval of Queen Elizabeth, but she did not oppose it. The work was of unequal value, better in the New than in the Old Testament. It had ecclesiastical sanction, but it was ponderous and inferior to the Geneva Bible which had become the Bible of the Puritans. The Bishops' Bible did displace the Great Bible, but it could not set aside the Geneva Bible.

The Douai Bible

The Roman Catholics from the days of Wycliffe had bitterly opposed the efforts to put the Bible into English for the people. But now in self-defense they had to do something to counteract the Geneva Bible which was so popular. William Allen, an Oxford man, planned this version, and it was carried out under the direction of Gregory Martin, another Oxford man. The New Testament was printed in 1582 at Rheims and the Old Testament at Douai by 1610. It is translated "from the authentickall Latin." Slight use was made of anything but the Latin Vugate and it is extremely literal and makes awkward English. There were three reprints of the New Testa-

ment and one of the Old Testament between 1582 and 1750. It was very little used as is plain.

The King James Version

James I began his reign in 1603. He summoned in 1604 a conference to meet in Hampton Court to consider complaints from the Puritans. Dr. Reynolds, President of Corpus Christi College, Oxford, was the leader of the Puritans. He complained of the need of a new translation of the Bible because of "a most corrupted translation" in the Prayer-Book. The examples that he cited were from the Great Bible and the Bishops' Bible. It so happened that James I had taken some interest in Bible study and translation and very much disliked the Geneva Bible because of some of the notes in it. So he took up the idea and appointed fifty-four scholars to make a new translation. Only forty-seven of them are now known to us. Perhaps the other seven did not really act. From 1604 to 1607 the time was spent in preliminary arrangements and in doing private study for the work. There were six groups of the revisers, two at Westminster, two at Oxford, two at Cambridge. They were competent men and went at their work seriously. There were fifteen rules to guide them in their work. One was that the Bishops' Bible should be followed as far as possible in accordance with the truth of the original, though the others could be followed. That meant that Tyndale's work was the real basis followed. There were six men, one from each group, who passed on the final result. There were to be no marginal notes at all except the explanation of Hebrew or Greek words. The revisers used the current Hebrew Bibles and Beza's edition of the Stephens (Erasmus) Greek New Testament with the aid of the Latin Vulgate. It was a wonderful piece of work, but had a pedantic and tedious preface. There were two folio editions in 1611 and one duodecimo edition of the New Testament. Dr. Scrivener speaks of the innumerable errors of the press. Most of these were gradually weeded out, but others came in. The Vinegar Bible (1717) has "vinegar" for "vineyard" in Luke 20 (heading of the column). The "Wicked Bible" leaves out "not" in the seventh commandment (Exodus 20:14), perhaps from devilry on the part of the printer. But no two editions are alike and in six editions 24,000 variations have been found in text and punctuation. "We have a standard translation, but not a standard text" (Schaff, *op. cit.*, p. 325).

The King James Version was not authorized by the King or Parliament, so far as any record goes. But it went forth with the silent approval of both state and church. But it did not have an easy time. It was ridiculed by Dr. Broughton, a great Hebraist, who was jealous because he was not one of the company

of revisers. And even John Lightfoot thought none too well of it. Roman Catholics accused it of falsifying the Scriptures. Arminians thought it too Calvinistic. Puritans disliked the use of "church," "bishop," "ordain," "Easter," etc. And it had to contend with a powerful rival, the Geneva Bible which continued to be reprinted till the middle of the seventeenth century.

It was not the work of one man, but of many minds. "For the idiom and vocabulary Tyndale deserves the greatest credit, for the melody and harmony Coverdale, for scholarship and accuracy the Geneva version" (Schaff, *op. cit.*, p. 338). It is impossible to exaggerate the part played by this wonderful translation on the life of the Anglo-Saxon peoples on five continents. F. W. Faber, the Roman Catholic, says: "It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego."

But the revisers of the King James Version did not have access to the oldest and best manuscripts of the Greek New Testament that are now accessible to scholars. They did not know the Hebrew and the Greek as well as modern philologists. Hundreds of words used in the Authorized Version have changed their meanings through the centuries. New translations have become a necessity in spite of the charm and grandeur of the King James Version. In 1911 the tercentenary of the Authorized Version was celebrated by the issuance of the 1911 Bible as it was called, being an effort to bring the King James Version up to date by the minimum of necessary changes. But it was done too hurriedly, too many changes were made, and it failed to get a hearing. Such a revision could have been made by a genius like Tyndale that would have preserved the music of the Old English and the phrases that have become a part of the life of five continents.

MY MOST CHERISHED GIFT

Rev. Clark Williams, pastor of the Methodist Episcopal Church of Thomson, Illinois, writes: "I am a new recruit in the army of God's preachers, having entered the ministry last Fall. I have read *The Expositor* regularly since then, my good wife having sent in my subscription as a Christmas gift, and it is my most cherished gift. I find it a continual source of inspiration."

(This is a testimony, unsought, we like; for we keep steadily in mind the many young ministers, just starting out in the work, and aim to be helpful to them; at the same time giving methods and hints and helps that will be appreciated by ministers who have been long in the work.—Eds.)

The Sermon the Farm Preaches

An August Experience

REV. ROBERT C. HALLOCK, D. D., Valatie, N. Y.

(There are suggestions for a summer sermon here or for several such sermons, or possibly better, for an after-vacation sermon when the minister first returns to his pulpit. Many ministers give account of their vacation meditations, experiences or of purposes formed the first Sunday they are back.—Eds.)

Twenty years after graduation from the university I went for an August visit to the little farming community tucked away amongst the hills of West Virginia, the village where I was born; and it chanced that my boyhood chum, "Jim" Marston, whom I had not seen for twenty-five years, had come back to "the Cove" that same August, for the first time since he also had made the plunge so long ago.

And now Jim Marston had come back a famous man, for he had made a name for himself out in the big world as author, lecturer, poet; but the neighbors had found him the same gentle, quiet, unassuming boy that he had been of old—always something of a dreamer, who had just naturally grown into a poet.

"The Cove" had a farmer's grange, made up mainly of men and women who had been my boyhood school mates; Jim Marston was to address the Grange the night after my return. Grange Hall was full when I went in and sat down near the door, hoping that Marston would not notice or know me. I wanted to hear him incog.

When he stood up to speak I felt instinctively, even before he said a word, that his was a rare and beautiful spirit; and when he spoke voice, eyes, countenance all told the same tale.

"Men and women of the dear old Cove," he began in gentle tones, "we wandered together through life's early years, you and I, driving the cows, hoeing the corn, going to school, doing home chores—and dreaming our life dreams. Have your dreams come true? Have mine? I cannot tell. But this I know, that many of those boyhood dreams, sprung to birth in the silences of these woodland paths, and amongst yon fields of clover and of corn, have entered the deepest substance of my thinking. You have asked me as an old playmate of yours to address you tonight. And out of deep and sacred memories I am going to tell you things that Nature told me of old; I am going to speak to you on this theme, 'The Sermon the Farm Preaches.'"

How often I have wished that I could reproduce entire Jim's wonderful "talk" that night, as with low but thrilling and musical voice he simply rambled on and on, for nigh an hour, while we sat spellbound. But I can give only a little sketch of his main points,

and perhaps reproduce a few of his sentences. He spoke somewhat like this:

"The sermon the farm preaches? Does that seem to you a strange idea? But ministers aren't the only creatures of God who preach sermons. 'Mountains, and all hills,' the psalmist says. Yes, some of the grandest sermons I have ever heard were preached to me, an audience of one, when I wandered amongst the high Sierras, or along the wooded slopes of the Blue Ridge; and mighty melodies of ocean in storm have sung fitting hymns of worship, when 'sun and moon and stars of light' (as says the psalmist again) were proclaiming His glory. And even the fields of the farm, the pasture, the meadow land, and the ploughed up fallow preached to me when I was a boy sermons which I could not then interpret, but which sunk deep down into my inmost musing. May be I can voice them a little more fully now that maturer years have made musings more articulate.

"I think that the first sermon the farm preached to me, and still preaches as in years gone by, was a sermon of *Beauty*.

I remember that the first public address I ever gave, and while still a youth, had for its title, *The Gospel of Beauty*; and I still believe as then that God in making the world so beautiful has made it the bearer of a divine gospel to man. Hill and valley, field and forest, blooming orchards and murmuring brooks—and over all, 'the eternal sky full of light and of deity,' and God's beauty everywhere to make chaste and pure the human soul—this is the sermon the farm preaches through summer and winter, springtime and autumn; and never a day's toil on the farm hard enough to shut out 'the vision splendid' from seeing eyes.

On some dull and dreary day you look out over your acres wrapped in gloom, and you say, 'It's a dull old farm'; but suddenly sunshine breaks through the cloud, gilds field and fence and forest-land with glowing gold, and you exclaim, 'Ah, but the sunshine has transformed it now!' And just so, if you have eyes to see the omnipresent beauty, 'dull farm life' will be transformed into loveliness.

"Then the next sermon the farm preached to me was a sermon of *Work*!

"Oh, yes," you say, 'we understand that point. Work, work, work; that is what the farm says, sure enough.' Ah, but listen to me, old friends. The farm's sermon teaches not drudgery, but good work, intelligent work, brainy work, joyous work; work done enthusiastically, and with love for the work as artistry and idealism—which is life's rich blessing. The drudge hates his work; the worker

with vision loves it. 'The Lord God took the man and put him into the garden of Eden to dress it and to keep it'; still today the man who works with Eden spirit converts garden and farm into present-day Edens.

"The third sermon, sweet and strong, which the farm preached was a sermon of *Loving and Giving!*

"How Nature gives! Sunshine, vital air, abundant rain and flowing waters, flowers and all growing things, and beauty a free gift everywhere! The very soil of the farm cries out, 'Come and take! It is of my deepest heart just to give—and if you will not come and bless yourself with fruits, I must even produce weeds, quack-grass and briars; my fertility is constrained to find outlet.' The farm preaches giving.

"And how Nature loves! The sun loves the earth into springtime beauty and summer abundance. The old song is true, 'Tis love that makes the world go round.' The farm is a living witness to the power of Love in the whole realm of nature. You cover dry grains of corn in the soil: what happens? The rain falls as a benediction over all your field, the warm moisture comes gently down to the seed corn, kisses it, caresses it, whispers to it, 'Wake up! Wake up, seed! Come up into the beautiful light and just see!' And then how the sun shines and warms the moist soil; the actinic rays creep down to where the seed corn lies, and they also kiss and caress it, whispering tenderly, 'Wake up, wake up, little seed: come up into the beautiful world, and just see!' Bye and bye the little seed wakes slowly, sends the tender plant pushing up through the warm soil, until at last it looks out upon the great, beautiful sky and sunlit world. It was not done by howling winds, nor by floods of icy water ploughing up the seed and washing it away, but Nature just loved the dry seed into life and growth! And just so the dear God, who ever gives and who is himself Love, is ceaselessly seeking to warm and waken the dry, cold, sleeping heart of humanity, and to love it up into light and life, and responsive loving. Through the ages this has been God's way of approach unto mankind; and this is the way he woos each individual soul. His Holy Spirit comes softly down into the dark, and caressing the soul which seems dry and dead he calls gently, tenderly, 'Wake up, wake up, Soul! Come up into the light of God's glorious love, and just see!' Thus does God love the soul into life, and your farm has taught you how. Nature gives and nature loves: just so, God gives and God loves.

'Tis heaven alone that is given away;

'Tis only God may be had for the asking.'

"Then the farm preaches a thrilling and solemn sermon concerning *Fruit Bearing!*

"It preaches to man the inescapable duty of fruitfulness. When the master came seeking fruit on the tree and found none he spoke

doom. Look you at that field on which you have toiled, giving it the best of seed, fertilization and culture: what if it just sourly refuses to respond? Now hear these words from Holy Writ: 'Ground that drinks in frequent showers and produces vegetation that is of use to those for whom it is cultivated receives God's blessing. But if it yields thorns and thistles, it is thought worthless and almost cursed, and it will finally be burned.' Did any preacher ever proclaim to you a more solemn message than this the farm preaches in its sermon?

"It preaches also to man the inexorable law of fruit after its kind. 'Whatsoever a man soweth, that shall he also reap'—in a barley field or in a life. Flesh sowing and spirit sowing, each yields its appropriate harvest. Unwaveringly the farm bears witness to God's solemn warnings. Eternity itself, the farm whispers, is but the irrevocable reaping of earth's life's sowing. Fruit-bearing must ever be according to the divine law, 'After its kind.'

"And then the last and greatest of the farm's sermons is a sermon of *God!*

"The man who lives near to nature's heart should live near to God and his angels. I can understand how dwellers in the city slums, and in the accursed slavery of tenement sweat shops, may be sceptics, atheists; but how can the farmer fail to find God? It is not toil, but sin, that separates from him, and the toiler in the field, great blue sky arched above him, heaven-sent sunlight flooding over him, may see and commune with God everywhere. 'Blessed are the pure in heart, for they shall see God' the Master said; and he meant it not alone up yonder 'when the mists have rolled in splendor from the strong, eternal hills,' but that they shall see him here and now, at work in all his artistry of beauty, in all his handiwork of skill.

"Friends and fellows of old days, though it is no longer mine to 'farm for a living,' as you say, I still farm for visions and dreams, which the hard-hearted city streets cannot give; I still cherish in my heart of hearts the ideals and longings which these West Virginia wooded hills nourished in my youthful breast; thrilled as of old I still hear the great sermons the farm preaches to listening souls; and tonight I have talked them over very simply with you who were my childhood chums if perchance I may be to some one of you that which ancient Job so longed for, an Interpreter of the Divine."

When Jim had ended we all sat silent for a brief space, and then walked thoughtfully homeward under the star-sown, whispering August sky.

There is a competency for any man in any job in the world into which he can put his whole self enthusiastically.—Bruce Barton.

Propaganda in Church and Sunday School Work

REV. W. C. POOLE, Lewisville, Pa.

Propaganda as word and idea is being fully worked. To succeed it must be sweetened with sugar or hidden behind flowers. Revealed it fails. It is used in finance, in politics, in business. Our greatest leaders recognize its power and spend millions in advertising propaganda. Why not use hidden propaganda for the church and its Christ?

A few years ago people went to church because they were trained to do so, or because they had nowhere else to go, or because there was nothing to take them away. The men who are filling their churches today are using the power of keeping human interest alive. A very wise leader said to me recently: "If folks have to be urged to do a thing, it might as well be left undone." His claim was that given the right conditions of sunshine and spring and the flowers would bloom and the grass grow without the storm. For a year I have not urged my people to do anything—just told them we were going to do it. It has succeeded. Instead of making urging announcements, as far as is reasonable I try to find a good illustration of fine church work to weave into every sermon. These illustrations suggest Church Attendance, Good Music, Christian Leadership, Liberality, Faithfulness, Courage in Church work, Sunday School work and in everything we ministers often take so much time in announcing and urging. The result has been so successful that I am planning a whole year of sermons and singing and Sunday School work along that line.

For my Children's Day a year ago I had found a little song, "Don't Forget to Come Again." My trainers were allowing just a few children to sing it when I called at the church one afternoon. Immediately I gathered every child and formed a children's chorus, as many as the platform would hold—got them into the best of spirits and had them memorize the song. We used it as our closing song on Children's Day, and then had the congregation sing its chorus at the close of the exercises. It proved the greatest success of its kind in my ministry. The folks went out whistling and singing

Don't forget to come again
Each Sabbath morning—Each Sabbath morning;
It will fill our heart with gladness—
Don't forget to come again.

Now a year later, I still hear the various societies of the church when meeting only in social ways in homes calling out as they part: "Don't forget to come again!" The Sunday School attendance has increased sixty per cent this year, largely because of the spirit created by that song, which of course was followed up by giving them something to come for. It was better than urging them to come

or scolding them for not coming.

As far as I can, I try to have every speech and song on Children's Day carry out some truth or message such as many ministers use precious time in announcing. When I find a boy or class careless about attendance or punctuality, I try to have them memorize speech or exercise to stimulate what I want. Getting one to memorize and say something will do a hundred times as much good in the way of getting results as will saying it to him.

Some leaders scold because of the people's failure to think right. Others try to think for the people and tell them just what to do and urge—urge. Blessed is that leader and fortunate his people if he can just guide and allow the people to think for themselves. No matter how much I have to work, I try to have it appear that the people are doing it.

Here are some of things I am trying to do:

1. Make all of our special days, when crowds come, a time for definite messages hidden away and not noticed as such by the hearers. Children's Day, Mother's Day, Memorial Day, Rally Day, and all other special occasions, I fill with ideas I want started, but do not announce and urge at all.

2. Have my congregation memorize a hymn a month which we select along lines of activity. "The Son of God Goes Forth to War," "Work for the Night is Coming," "The Morning Light is Breaking," and similar ones carry ideas we desire to give emphasis.

3. I try to make every purpose and idea positive, constructive, creative. I regard negations and oppositions as something to avoid. They get nowhere. Some people are negative minded. They are well intending folks, make good bumping-posts at the end of a railway track; but they never pull a train at sixty miles an hour. I try to get them converted or informed—both if needed.

4. I have certain memory chapters and verses of the Bible for the Sunday School to learn all the while, thereby getting ideas I want them to have. Joshua 1:1-9 is good for courage. Psalms 1:15, 19, 23, 91, also The Beatitudes and the Thirteenth Chapter of First Corinthians memorized and recited in Sunday School for three months will do more to cure a neighborhood of evil-speaking and gossip than all the scolding sermons ever preached.

5. When I had a choir that lacked the spirit of worship I carried them through a three months course of music, with attention to the words and manner of singing. They came out saturated with a different spirit; and they did not know I was doing it.

6. Money has the front page in connection with church work today. But I say as little as possible about money except telling how

liberal some are, and calling attention to liberal folks—never to the tight wads. Talking liberality and big things without asking for money is acceptable. A text recently used at my second appearance in a new pulpit was, "I seek not yours by you." Another good one is, "They first gave themselves." If I preach on tithing I announce the topic as a question—"Ought we to tithe?"—no collection. Better attention is aroused by Money, Love or

Strive than by any other ideas in the world. I have found the subject of money is one of the most interesting and popular. However there must be no urging—and I do not take offerings when I preach on the subject.

Our theological seminaries would render a service if they would give a few lessons on the power of psychological suggestion in controlling a congregation.

How Do You Preach "Sin"?

A Study in the True Nature of Sin

THE REV. A. RUSSELL TOMLIN, London, England

The remark was just a fragment of a sick room conversation. "We don't hear sin preached about so much nowadays." I quite agreed. And I think the speaker meant more, namely, that the sinfulness of sin was not preached today as it used to be. If he meant that too, I agreed also. How do we preachers preach sin?

Sin has had a toning down of late. It is not the reprehensible thing it used to be. Grim it may still be, but the grimness has been softened. Black—yes, but not very black; not the black of midnight, for instance, or the black of jet or pitch. It is only moderately black, the black of the twilight hour or the morning dawn. Of the mud, it may be, but not very muddy; pitchy, but not too much like pitch. To put it in terms in which it has been spoken, it is a "fall upward," a "misfortune," an unreal thing, a defect, a form of good, in fact, a necessity to the artistic perfection of the universe. Sin, it may be, but it is not as the Word declares—"exceedingly sinful." Hence the departure of recent years, and a departure, (in essence, if not in form) from which, I fear, we have not wholly recovered. We need to get back again the old emphasis, and the right emphasis. How may we discover that emphasis? From whence may we learn it, so that we may preach it as it should be preached?

I think we may learn it from the common observations we can make of it from the world itself. We have not to cast round very far to gather what sin is. A peep into the world of men and affairs, a survey of the chronicles of daily deeds in the daily press, and we can be well furnished. It is not very far from any one of us. And what is more, we shall learn it best and most accurately as we see it in its most adequate and characteristic expression. We need to see it, so it seems to me, not only in its simplest forms, but to the utmost of its capacity and its strength. You can only learn the true self of a thing, inasmuch as you see it expressed in all its resources. Hence, the question is, Of what is sin really capable? Can it, to achieve its end, wade through seas of blood? Can it,

in its selfish quest, ignore everything that is true and tender and kind? Can it trample down all the gracious humanities of life, all that is sacred and dear and of good report? Can it stand at anything to realize its aim, however sweet and noble it may be? It is questions such as these that get us to the heart of the thing and that enable us to see it in its true sense and self. And when it is thus portrayed, what a hideous thing it is. We do not hesitate, in the light of these revelations, to agree with the definition that calls sin, "exceedingly sinful." The thing forces itself upon us. What deeds it is doing day by day. What lurid history it is forever making. What a sad, sad trail it is leaving behind every hour. How it is constantly spelling itself out in terms of treachery, anarchy, bloodshed, murder, cruelty and fraud. Of a truth, the world of affairs is not an inappropriate place wherein to discover the truth of the Apostle's dictum,—"the exceeding sinfulness of sin."

And we discover the truth of it also, in the "price paid for its redemption." It was because sin was so exceedingly sinful, that the price for its redemption was so exceedingly costly. It took nothing less than the sacrifice of the Cross to deal with it, and to cancel it. It is a commonplace to say that if we would know the true value of a thing we must know the cost of it, the price to be paid for its purchase, its redemption. It would not do, say, to value certain religious privileges as they are valued by some people. We have to assess them in the light of what it cost to secure them. Their work is revealed in the price that has had to be paid for them. So with sin. We read its true nature, the hideousness of it, the strength of it, the shame of it, as we calculate the tremendous cost necessary to deliver us from it. And that cost is seen in the Cross. To involve a sacrifice of that kind, to occasion the death of One so Divine, so stainless, so high, to mean a price so considerable, must certainly predicate that it was from no ordinary power that such a sacrifice was being made. Extraordinary claims must be extraordinarily met. Unusual

demands call for unusual sacrifice. It is therefore in the light of the Cross we need to read the true nature of sin, and when we do, we can come to no other conclusion than that sin was no mere ordinary thing, but an ill that touched the very deepest depths of shame, calling for no less a Ransom than the very Son of God, the only Begotten of the Father.

Then do we see "the exceeding sinfulness of sin" manifested in the judgments that are meted out as penalties towards it. The measure and magnitude of broken laws may be computed in the penalties that ensue. We have not to be very close readers of the Word to find out God's reading of sin, how he views it, and how abhorrent a thing it is to him. "The soul that sinneth it shall die." Could any pronouncement, any penalty, be more severe? Let men interpret the term as they will, we always regard death as the most rigorous toll one can be called upon to pay. Then, if such a toll be exacted, sin can certainly be no light thing. It must on the other hand, be a very extreme thing. The extreme penalty predicates the extreme nature of the crime. Hence a further reading justifying sin as "exceedingly sinful" as a true definition, is thus unmistakably seen in the judgments and threats of God that accordingly ensue.

Then all this must determine our attitude towards it. But more, it must decide our conceptions, color our thinking, and as preachers and teachers of the Word, dictate the presentation of truth concerning it. Further, it must make us eager in our endeavor to woo men from it, not only because of its punishments and rewards, but because committing it, God

is dishonored and his cause defamed. It must be our aim to get men to see it as God sees it, to get them to put it away as the thing against which he revolts with all his being, and to get them to forsake it as the thing that keeps us at a distance from him, and breaks our sense of fellowship with him. How earnest was John Wesley to press home to men the "exceeding sinfulness of sin." "I preached at Bath," he said. "Some of the rich and great were present, to whom, as to the rest, I declared with all plainness of speech, (1) That by nature they were all children of wrath. (2) That all their natural tempers were corrupted, and abominable. . . . One of my hearers, my Lord—, stayed very impatiently until I came to the middle of my forth head. Then, starting up, he said, 'Tis hot! 'tis very hot' and got downstairs as fast as he could." John Wesley made men feel very uncomfortable. It makes one wonder sometimes, whether modern preaching makes men uncomfortable enough; whether sin is so toned down that they simply sleep under it, and have awakened in them very little of remorse and shame concerning it. If that is so, then the sooner the more serious emphasis is given the better for all concerned. It is for us as preachers and teachers, to say with no uncertain sound,— "The wages of sin is death." "If God shall mark iniquity who shall stand?" And more, to flee from sin as for their very life, and to flee to him in whom alone refuge can be found, and true salvation be won. May it be ours to see sin in all that light that makes it look both lurid and livid, and seeing it thus, declare it as those that shall have to give account.

That Other Forty: A Rural Sermon

REV. E. R. FISHER, Essex, Missouri

Text: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. 6:7.

This is planting time of the year. During the winter months you planned which field you would plant in corn, which in oats and which you would leave for hay. You have planned how many acres of each you will handle this season. You are now in the rush of getting the seed into the ground. Later, the rush of summer is on. You have been careful of the seed you were going to plant. You have tested it to see how much of it would germinate or you have bought certified seed which was free from disease. These days you are almost too busy to eat. You are up early, out late.

But there is a field on your farm that you are in danger of overlooking because of the urgency of other duties. This "other forty" is the best soil you have. It will produce your most valuable crop. Yet you are in danger of forgetting it because you do not see it as often as the others. Then you are busy

and do not have time to think of much except your work. You will neglect this field unless you plan definitely for it. If it is neglected, it will grow a crop of weeds. It will be an eyesore to your farm. These weeds will affect the value of the rest of your crop and you will lose the respect of your neighbors as a good farmer. This "other forty" is your soul.

Had you thought about the crop your soul was going to raise this summer? You spent much time and thought in planning the rest of your crop. Did you plan as carefully for the "other forty?"

This "other forty" is as worthy of thought and planning as the rest of your crop. You may neglect it entirely. Weeds will be the result. Or you may have planned for a crop. But you will be busy in the hay and corn and harvest and can not take much time. There is a crop you can raise that will not require much time in preparation or in cultivation. One of my neighbors raised it last year and he did not lose a day from his crop. He planted

it and cultivated it on rainy days and odd times. The seed for that crop is not certified, but it will germinate very well. You can count on a very good stand. This crop is indifference. Although he had a good stand and yield, my neighbor had more trouble in harvesting and selling his crop than any crop he had. He found that the seed was diseased. His fine crop of indifference—selfishness—was mixed with hate, malice, ill will. It spread all over his farm and ran over onto his neighbors' farms. I do not know of a more "cussed" and criticized man than my neighbor who sowed indifference and selfishness on his "other forty." They said all the mean things about him they could think of, and refused to help him in threshing and other work. His other crops were "docked" because the buyers were afraid of his crop. They suspected he would cheat in some way. My neighbor came over to me and complained about the fact that every one had it in for him. It was all because he sowed this non-certified seed in his "other forty." Do you think it paid?

Another of my neighbors got certified seed for his "other forty." The brand he used was brotherliness. His crops required considerable time and attention. But even the crop on the remainder of the farm seemed to yield better and he got the top price for it. There was no disease in this neighbor's "other forty," for the seed was certified, inspected, passed upon by the Chief Inspector who gave his personal guarantee.

This man who sowed the certified seed of love and brotherliness in his "other forty" was loved and respected by his neighbors, many of whom were the same that had it in for my other neighbor. He had help in threshing and other busy times. He said that year was one of his best. He received the top price for his crop, and what is more, he had the esteem and good will of all his neighbors. This man had a bank account in the bank of his friends that would carry him through any sickness or trouble. My other neighbor, who planted non-certified seed, did not have a cent in the bank of his friends. Say, Mr. Farmer, be sure to get certified seed for your "other forty," and be sure you take time to cultivate it.

Allow me to especially caution about the cultivation. It will take some time from your other crop and unless you plan to do this you will neglect your "other forty." If you neglect it you will find that some of the weeds of hate and malice and ill-will will creep in, either from some of your neighbors who do not use certified seed or that has lain in the soil waiting for a chance to come up.

My friends, I want you to think seriously about your soul's cultivation this summer. The danger of getting too busy in other things is so great that you will surely neglect it if you do not plan to take time for your soul. Take time to keep the Sabbath day holy. Spend a portion of it in God's house. Don't

get too busy to observe your family worship and daily prayer. Take time to thank God for his blessings, and to sing his praises as you go along. Above all take time to love your neighbors as yourself. You will reap as you sow, and you will reap what you sow. "It is the law of nature and it is the law of grace: 'Whatsoever a man soweth that shall he also reap.' Your harvest will be as you sow and as you cultivate.

Plan now for your "other forty." What would you like the harvest of your soul crop to be? Work for that.

TO MOTORISTS

C. W. Hardon, pastor M. E. Church, South Durango, Colo., writes:

Thousands of tourists pass our way in the summer months. They travel mostly by auto and use the camping parks. Saturday afternoons or evenings I distribute leaflets to each camper. It gives me an introduction and I meet men from the ends of the earth. Many speak their appreciation and ask for copies to send to relatives and friends, saying it is the first word of welcome on a long journey. And many of them come to church, many times with their traveling garb, worn and dusty. The novelty of it catches some, while others really desire to find the place of worship on the Sabbath. And those who do not come are at least reminded of their duty and it becomes a call to worship wherever they may be. We frequently find ministers among these travelers and sometimes have them occupy the pulpit. Really the population in autos in the summer time has become a church problem, especially in these great mountain sections. May be this idea will help others to look after the strangers within their gates.

EDUCATED THROUGH THOROUGHNESS

Educated to thoroughness is very desirable. Two pieces of glass were sewed up in cotton flannel and packed in a large box filled with the finest curled hair, and that in another box filled with small springs made for the purpose, and the whole placed in a special parlor-car, and watched by men day and night till they reached their destination. What were those bits of glass? They were the forty-inch lenses of the Yerkes' telescope of the University of Chicago—the most precious pieces of glass ever made in the world. Without thoroughness in every detail, such glasses would be impossible. Such thoroughness characterized all other work of their maker, Alvan Clark, of Cambridge, Massachusetts.

FERTILE IN METHODS

Rev. J. R. T. Lathrop, D. D., pastor of the Methodist Episcopal Church of Ithaca, Michigan, writes: "From few publications have I received more help than from *The Expositor*. A student myself, I have found it fertile in methods and happy in illustrations."



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D. D., *Editor-in-Chief*

VACATION

There can be no least doubt that if we have earned one it is right to take a vacation. Rest and recreation are duties. Christ had consideration for his weary, hard-pressed disciples, and said, "Come ye apart into a desert place, and rest a while." The hurry of our modern life is tremendous. We scarcely take time to eat. It is push and pull and hurry and scurry, until it is almost a wonder we do not collapse. People need rest and change in order to maintain the zest in life. The old saying is true that "all work and no play makes Jack a dull boy." There is no wit nor wisdom in that common objection so often aimed at ministers, that the devil never takes a vacation. A Christian certainly should never take a vacation from being a Christian or from fighting evil, but he may rightly take a vacation from the daily tasks of his business, a rest from his usual labors mid the mountains or valleys or by the sea. Sometimes there is real economy in rest. "If you want to get there soon, go slow," is a saying that applies to many a hard-pressed business man or busy woman, and ministers, too. Besides, a vacation rightly taken is recreation—re-creation. The pausing a little is preparation for more and better work.

Take a vacation if you can. Leave care behind. Do not forget your religion, but take it with you. Do all the good you can to all the people you can. Cultivate your mind, body and social nature. Cultivate all the Christian graces too. So doing, you may make your vacation of great benefit to yourself and others.

But the vacation season has also some very special dangers. There is the danger of inattention to secret duties. There is the need of watchfulness lest we give ourselves up to a round of pleasure and neglect daily private prayer, Bible reading and the duties of personal religion. It takes a little more vigilance to keep faithful in these things when out of our usual surroundings, traveling or tarrying during the vacation season.

Another danger is that of being caught in the undertow of worldliness. When a swimmer at the sea-shore is accidentally drowned frequently we hear the expression: "He was caught in the August undertow." Well, Chris-

tians on vacations sometimes get caught in an undertow that carries them far away from the steadiness of home living. Amid the surroundings of much that is evil connected with the crowds at summer hotels and resorts, look out for the August undertow!

Another danger is that of yielding to selfishness. How natural the rush for the best seat in the car, the planning for the snug corner on the hotel piazza, the outlook for choice locations in dining-rooms, etc. This spirit of selfishness causes one to degenerate rapidly into impoliteness and self-centered hardness of heart and demeanor. On the other hand we have innumerable opportunities to cultivate the graces that accompany unselfishness, if we will embrace them.

Another danger is toward the neglect of the Church and public Christian duties. Religion is not a cloak or overcoat to be laid aside in July or August; it is a spirit, a life, a character, and is always and everywhere to be worn. How many there are who absolutely neglect the Church of Christ and all active ways of promoting his cause when on their vacations. Go, attend the little church that would be so helped by your presence. Give to the Lord as he has prospered you. Encourage the struggling pastor. Teach that class in Sunday-School. Go with that handful of people to the meeting for social worship. Do not be idle through your resting time. You will rest better and come home a better and happier man or woman if you will avoid the dangers and cultivate the opportunities the vacation season brings.

These are reminders, good for ourselves and ministers, and good to give our people as they go off for a season of rest and change.

SOME CHOICE SEPTEMBER ARTICLES

We can never announce far ahead the good things *The Expositor* is to offer. The reason is that we are always seeking the newest and freshest materials. But to whet your appetite we mention a few of the contributions your September number will bring. "The Profits of Labor," by Rev. Joseph Cooper, one. "The Safety of Work," is another. "Rally-Day: Building Walls," by Rev. M. C. Gosselink, Philadelphia, yet another. "How the Preacher Can Use the Papers," by Keit-

L. Brooks, the well known advertising manager of Los Angeles, is very suggestive. "Modern Church Advertising," by Rev. Paul W. Nesper, of Pittsburgh, and "It Pays to Advertise—What?", by Dr. R. C. Hallock, are others in the same line and very valuable in suggestion. "Making Babies Count in Church Work," by Rev. Dr. H. H. Barstow, is one of his best. "Realizing Rural Church Ideals," by Rev. Dr. John F. Cowan, is sure to awaken thought and set the readers forward in the fall's work. "Golden Memories: A Song-Story Meditation," great in suggestiveness for a Sunday evening "sing." "Fresh Bait for Gospel Fishermen," by Rev. Dr. Louis Albert Banks, in our department of Illustrations, is being looked for every month—illustrations all fresh and excellent.

AN ORGAN OF BELLS

Are you interested in successful outdoor religious meetings? Have you ever become discouraged because your voluntary audience was slow to gather and uncertain in staying qualities? Have you ever tired your vocal apparatus getting your group together before you even had a chance to get down to business on your message? Yes? Then you will be interested in the full page advertisement placed in this issue of *The Expositor* by the J. C. Deagan Company of Chicago, Illinois, for they make an offering that should help materially in the solution of those problems for you. It is the Deagan "UNA-FON," an organ of chimes, played on a key-board like a piano and operated electrically. It seems to be particularly adapted for use where it is necessary to employ the unusual to attract and hold the people you wish to reach, altho because of its portability, tonal quality, ease of operation, etc., the field of practical uses for the "UNA-FON" is elastic and bounded only by the use the individual owner wishes to make of it. The unique idea of singing our rousing hymns to a portable organ of bells! Doesn't that sound good?

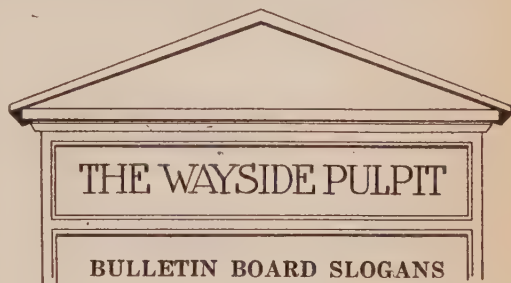
INVESTIGATE BEFORE YOU INVEST

We still hear of ministers who "get stung" with fake investments. Investigate before you invest. Too many of us have the bad habit of locking the garage after the auto is stolen, or even buying a lock and not using it. That's a United States characteristic. After the fire, after the burglary or after the war we begin to act to avoid a recurrence of the calamity or disaster that we might have prevented. However, many of us are beginning to see that there is always a "day before" the "morning after." Lock the garage before the auto is stolen. Look before you leap. Investigate before you invest. And there will be no "morning after" of useless regrets and empty pocketbooks.

If you knew the promoter had served time in a federal prison, would you invest? If you

knew that the sale of the stock had been barred from other states would you turn your money over to the salesman? If you knew that the stock offered you at par was being sold in brokers' offices at two-thirds below par would you pay par? If you knew that the only assets of the company were office furniture and printed matter would you buy the stock? If you knew that the salesmen were getting thirty to forty per cent commission would you ever expect to get any dividends? If you knew that you could never sell the stock in case of emergency would you tie up your money in it?

You can find out easy enough. Ask your banker. If he happens not to know he can and will find out for you surely inside a day or two. Investigate before you invest.



It is easy to sell character but impossible to purchase it.

Don't turn the stone for a man who has an ax to grind.

The expert faultfinder has no reason to be proud of his accomplishment.

The thing that nourishes the root determines the fruit, be it tree or man.

Some seem to think sowing to the whirlwind will bring them a harvest of gentle zephyrs.

Everyone can do something to make the world better; he can at least improve himself.

To lose a friend is to take a step toward bankruptcy.

One of the hindrances to Christian influence is that so many people would rather argue about their religion than live it.

Learn the luxury of doing good.

Talk without action saps the will.

Grit and grace will win the race.

The little man doesn't know how little he is.

Prayer cheers the heart and clears the brain.

Join us tonight.

A dog's size is not always determined by his bark.

Some people have not backslidden, but are just walking the wrong direction.

If the ceiling of a man's life is lower than heaven, he needs more room.

Riches have wings, but only the tail-feathers are visible.

The smallest man is the biggest problem.

If it wasn't for perversity we would have less adversity.

The measure of our success is the help we give others to succeed.

To a real man every bump is a boost.

One who freezes spiritually remains unconscious till he thaws out where it is warmer.

Small-fry politicians should be roasted.

An open mind is better than an open mouth.

Let's wonder less and do more.

Strange as it may seem when the mind stops growing the head begins to swell.

Nowadays a fellow can get insured against anything except making a fool of himself.

A lie sometimes reminds us of a dog chasing his tail; let it alone and it will chase itself out of breath.

It's astonishing how different the scenery looks when you discover you have a flat tire.

The Lord is broadcasting a lot of messages from heaven, but we must be tuned in.

There are plenty of filling stations along the way to hell.

A sermonette is a full dose for a Christianette.

He is progressing who doubts his doubts.

No slogan however good can take the place of principle.

A little sinner is big enough to be lost.

A cold church like cold butter never spreads well.

Still water and still religion freeze the quickest.

Brain storms also are caused by hot-air currents.

In the sight of God the houses we live in are glass.

It is generally in summer that religion is snowed under.

The Lord can't direct a man until he starts somewhere.

There is a little too much monkey business in present-day theology.

Most failures begin in failure to try.

Motor motto: A skid to the wise is sufficient.

It is fine to have an enthusiast on the job provided you can afford to hire a plodder to go over his work and correct mistakes.

If music is the language of the soul jazz must be the slang.

You help a man in proportion as you strengthen his faith; you injure him in proportion as you weaken it.

WHEN THE AUTOMOBILE GOES TO CHURCH

Rev. W. Franklin Harley, Houston, Pa.

Is the auto a menace or a means for good? Can we teach it church-going habits? Give it a chance!

In the city, the small town, or in the country today we are impressed with the immensity of Sabbath travel. Great lines of automobiles laden with children and grown-ups can be seen on the highways on the Sabbath day. From early morn till late at night

the constant hum is heard. Read Monday's newspaper and you will be convinced that multitudes use the seventh day as a holiday rather than a holy day. If America were in war and the casualty lists showed anything like the number of killed and wounded as the automobile kills each year there would be a mighty patriotic fervor sweeping the country. Appeals for strengthening our fighting forces would go up all over the nation.

One cause for such increase and recklessness in Sabbath travel is the fact that the automobile is heading away from the church. What can the preacher do to turn this mighty stream toward the house of God? Has the church no responsibility for this state of affairs? What can be done to counteract this tendency?

The following plan worked so successfully and made such an impression upon the community that other *Expositor* readers may find it suggestive.

Enlist the interest of the Men's Bible Class in the idea of an "Auto-Go-To-Church Sabbath." Appoint a committee to plan for a certain day, and have the committee see that every one in the congregation owner of a machine, and those outside who do not ordinarily go to church, has an invitation to bring his automobile to church. Add to this the idea of bringing the aged and the shut-ins to the service. It will be surprising how this idea will be responded to by the people. This plan also has an added advantage in that it gives the Men's Class something to do. In the writer's own church a class of 100 men, with a special committee, worked for the "Auto-Go-To-Church-Day."

The results were far beyond expectations. The day set aside happened to be a rainy one, but the building was filled to overflowing.

In a preface to his sermon that day the pastor spoke of the revolution the auto has made in modern life; also of the fact that it is often misused, and deplored the large number of accidents that happen every day, and exhorted upon the hearers the responsibility of obeying the automobile laws as well as all other laws.

The sight of blocks of machines lined up on the streets adjacent to the church was a witness in itself to the fact that the automobile can be trained to go to church. The local paper and papers in adjoining towns gave considerable publicity to the idea, both before the "Auto-Go-To-Church-Day" and on the Monday following. They gave very favorable comment upon the idea and focused favorable attention.

Such a plan can be worked anywhere and at any time, for the automobile is everywhere all the time.

Every opportunity to help is truly a gift of God.

Methods of Church Work

E. A. KING, D. D., Editor

The month of August is in many sections of the country the hardest month in the year for church work. No one likes to "work" in August and as a result some churches are closed, ministers take vacations and supply preachers go out for a change. This general let-up is not confined to churches. Business lags also and almost everything but out-door affairs languish. The seashore and mountains get thousands of people on Sunday and no one blames the people for seeking refreshment and relief from the hot weather.

These general conditions may in some cases stimulate church leaders to a more effective activity in behalf of the church. If people love the out-door life why not plan out-door meetings, and out-door socials and picnics and excursions? One church we know of chartered a steam-boat and took its church and Sunday-school out on the river for the day. The people took lunch with them and everything went just the same as in the church at home only everybody was cool and comfortable. This plan would not meet the approval of everybody but those who remember the terrible heat of those August days will likely vote approval.

The point we are trying to make is this: churches where services are held in August here should be suitable and adequate planning to make the church as cool and comfortable as any place in town. Fans, ice-water, open windows, pleasing decorations, singing cards, etc., should be in evidence. We have recently seen a fine device in Georgia where an auditorium is kept cool by the use of eight electric fans placed on shelves in connection with four posts. The fans revolve and the coolness reaches everybody. Plenty of good singing by the congregation will help. Shorter sermons as well as shorter services are desirable. *The Expositor* has printed a great many summer sermon topics on mountains, lakes, trees, etc., of the Bible. One minister we saw used to advertise his church to be "As cool as a cave." No church is ever quite as cool as that in August in a warm climate but if your church is comfortable the public ought to be told about it. If it is hot something should be done to make it cool.

Every now and then we have letters and notices about union meetings during the summer. There is great gain in this kind of cooperation. In small towns all the churches in town could combine in an evening vesper service on the "court house lawn," or in the park. One series of services we knew of near the water was conducted from a small raft pushed out a little way from the shore. The

organ and choir together with the preacher and his pulpit were on this raft. It was very effective. The people stood or sat on the shore.

In some churches it is the custom for the men to attend church without their coats. This proves a great boon to men who object to high collars and heavy coats usually required by good taste in church attendance. In the Southland where the climate is tropical the custom of wearing thin white clothes prevails and the preacher may dress in white. Church going is much easier where comfort prevails. Let us not make church going irksome.

It is hardly wise to mention the reading of books in August, but it may be a really good month for some to do this very thing. We will suggest a few key books anyway. They will do you good to read them. The first one may seem a rather strange one to mention. It is "Theosophy in Outline," by F. Milton Willis, Haldeman-Julius Co., Girard, Kansas, 5 cents. This is almost like getting something for nothing. Now this may be followed by "The Wisdom of the Aryas," by Allan Bennett, E. P. Dutton Co., N. Y. You are now prepared for these two correctives, viz: "Theosophy and Christian Thought" by W. S. Urquhart of Calcutta, Pilgrim Press, Boston, \$2.25, and "Modern Religious Cults and Movements," Gaius G. Atkins, Revell Co., N. Y., \$2.50.

We mention these books because they cover a large field that is becoming rapidly known to our church members, and we contend that the minister ought to be prepared to meet this movement intelligently. Nothing is gained by making attacks upon it unless the preacher is informed. Every minister should know something about this trend of thought and how to meet it. Elsewhere we shall refer to another kind of summer reading.

During the past few months we have had many letters and packages of printed matter from our readers expressing words of appreciation and containing helpful material for this department. We are thankful for this kind of help and hope it will continue. Mail us samples of everything you may have in the line of sermon topics, summer activities such as picnics, outdoor services, union services, cooling devices, etc. Send everything to E. A. King, D. D., 1618 Drexel Avenue, Miami Beach, Florida.

HOW ONE CHURCH CAMPS OUT IN THE SUMMERTIME

Churches in great cities have opportunities to serve that seldom come to churches in

smaller towns. So do they have harder problems. The Bird Memorial Congregational Church, Chicago, has undertaken to render a good service by providing a summer camp for week-end parties, and refreshing vacations.

They have twenty-five tents each accommodating eight persons. There is a large dining tent and an assembly room. Two hundred people can be accommodated at one time. A reasonable rental rate is charged and the people of the city otherwise shut in for the hot summer can have an outing. This is a thoughtful and beautiful service for a church to render.

There may be opportunity in some cases for the city church to camp in a rural section in cooperation with a rural church of the same denomination, or any other for that matter. We would be glad to receive reports of any such methods used or known of by any of our readers.

PLAN YOUR "HOME COMING SUNDAY" NOW

The First Methodist Episcopal Church of Sewickley, Pa., had a very successful "Home Coming Service" last November. It was a sort of Rally Day and you could have it at any time during the fall. The pastor, Rev. Dwight L. Myers, tells us that 1,200 people attended the service. To show how such a service may be announced we print the invitation that appeared on his calendar the previous Sunday:

Second Annual "Home Coming Sunday"

Next Sunday will be the occasion of our Second Annual "Home Coming Sunday." Extensive plans are being made to make this one of the most notable days in the history of this congregation. Last year eleven hundred and thirty-nine people attended worship at both services. Our aim for Sunday, November 25th, is Twelve Hundred and Fifty.

Today you are asked to join the "I will be there club." Attach your signature to the membership card and give it to one of the ushers at once.

The church secretary will be in the office every evening this week between seven and eight o'clock to record all pledges received, to make new lists of those who have not signed pledges and see that the names of such persons are properly distributed among those engaged in the movement. You are asked to report daily any new members you may have secured for the club.

The purpose of this movement is to bring together the entire membership of the church, to welcome old friends from afar, to greet those who have no place to worship, to commend our church to those of our community who have made no decision as to their church home and to encourage the presence of those who have grown indifferent about church attendance.

While the central thought of this movement

is for all of our members to meet under one roof on November 25th, yet there is embodied in this thought the purpose of becoming reunited, as it were, in a forward Christian movement, and if every member of this church will become vitally interested in the campaign it can be carried to a successful conclusion and will have a tendency to revolutionize the Christian atmosphere of the entire Sewickley Valley.

We Must Not Fail!

We want you to talk about this service. Talk it everywhere!

Talk about the splendid program we expect to have.

Talk about the joyous fellowship and spiritual benefit!

Talk to Non-church-goers urging them to "join the procession!"

Talk about everything that is worthwhile in connection with this event.

If we are to reach our goal of twelve hundred and fifty every member of this church must talk this service everywhere.

Cheer up! Sign up! Show up!
Bring your Fathers and your Mothers,
Bring your Sisters and your Brothers,
Bring your Uncles and your Aunties,
Bring your Grandmas and your Granddaddies,
Bring your Friends and Neighbors,
Bring your Kiddies and Babies.
No matter what kind of weather
We will have a fine time together—
And don't fail to remember
It's the last Sunday in November.
Remember we will be looking for you.

A MINISTER WITH THE CARTOON PEN

We have before us a twenty-two page church bulletin, letter size pages, good bond paper stock, edited by Rev. Charles F. Kesting, pastor of Zion Lutheran Church, Newburgh, Ind. A part of the paper is printed on a regular printing press and there are advertisements printed in the same way. The remainder is typewritten and hand design or cartoon work probably done on a Rotospeed.

The cartoons are especially well done. His article on a church attendance contest is illustrated with three pictures entitled, "Fetch 'em in." One man is bringing another man in a wheelbarrow, another in a baby carriage and in the other two men are bringing another man in a basket. In another place he shows by pictures how easily a church debt can be paid if everybody helps. Such publicity as this is valuable if a minister is gifted in that direction. There are many who could do such work well if they would try.

Rev. J. B. Ackman of Momona, Iowa, is also an apt cartoonist. He has recently sent us a bundle of Rotospeed calendars. In his letter he says, "I have been a reader of *The Expositor* for 13 successive years. And it is the only magazine that really is a help to me, in many different ways."

ELECTION: IMPORTANT!

Question: "Shall the Church Go Forward?"

Affirmative

How vote? By—

Regular attendance

Daily Prayer.

Weekly giving.

Often talking it up.

Results.

Spiritual membership.

Live church.

Happy pastor.

Souls saved.

Negative.

How vote? By—

Never or seldom attending

Never or seldom praying.

Never or seldom giving.

Often talking it down.

Results.

Fault finding membership.

Dead church.

Heart-broken pastor.

Lives ruined.

Time of Election? Every Week.

Who Votes? Every Salemite.

How Do You Vote?

—Salem Echo.

MY SUNDAY EVENING SERVICE

Rev. A. W. Lewis, Long Pine, Neb.

In the evening I like to make the service less formal than in the morning. Sometimes we have the Sunday-School Junior Choir, vested, with short talks on what they sing. It is interesting to have a large, artistic picture, illustrating the Talk or the Sermon. The better the singing the more hymns can be used advantageously, familiar and meaningful, perhaps reminding the older ones of their younger days at the old home. Again as in the morning service I give a Five Minute Talk, especially to the older people, as ordinarily we do not have the children of the Sunday-School of the younger ages. I make this talk illustrate some special phase of the church work in home and foreign missions, and in every department of the cause of Christ. I gave at the beginning of the course a sketch of church history showing the origin of the different denominations, illustrated by a large diagram. Then I have sketched each evening one characteristic of our own church or of other churches and again the points in which all agree. In many places this is a line of information upon which the pulpit is often silent. It is often tiresome to many in a congregation to take a whole sermon on such things. This short talk is to the point, and still gives the preacher his chance to elaborate a phase of Christ's life and teaching.

After this short talk, the announcements and offering and congregational singing rest the people and whet their appetite for the regular sermon. This gives more variety to

Church Attendance STIMULATORS

A series of 17 cards $3\frac{1}{4} \times 5\frac{1}{2}$ inches, printed in two colors featuring pointed paragraphs about church attendance.

60c per hundred—\$5 per thousand
(Adding church or your name, 50c extra—any amount)

Start the New Year right—boost your church
Free catalog of church helps on request.

Woolverton Printing Co.

Cedar Falls, Ia.



the service, and enlarges its scope, without interfering with the regular Gospel sermon. I have had my church say, when other plans were discussed, we prefer to have your sermons. They feel that pictures or discussing books or dramas lower the dignity and the standard and efficiency of the preaching service.

We preachers are the butt of many jokes as if our congregations generally slept while we preach. This is like "Bringing up Father," with Jiggs and Maggie. No one these days takes them seriously.

THE SURPRISE SERVICE

At a recent conference on Church Methods we heard several ministers tell of their successful plans of attracting people to their services. The last speaker was Rev. Percy E. Thomas, of Lowell, Mass., whose subject was "The Surprise Service." His slogan is "Something Different Every Sunday Night." To reach the people to whom his church ministers, Mr. Thomas find that this element of surprise has had a notable effect. He advertises the Sunday services in the Saturday papers, mentioning morning service, Sunday School, evening service and young people's meeting. He also presents ten questions which are to be answered at the evening service. The "surprise" part of the service varies each week. For instance, Werrenrath, the baritone singer, was scheduled to sing one evening in the auditorium across the street from the church, and all seats were sold for his concert. Mr. Thomas had a phonograph at the church at the Sunday evening service, and had one of Werrenrath's best records played. He also uses dramatization. One evening the sleep-walking scene of "Macbeth" was put on with great effect. Occasionally, perhaps twice a year, something is given away, usually a bit of choice poetry attractively printed. Another evening a living picture of Millet's "Gleaners" was presented.

Not every minister could do this thing. Mr. Thomas' personality is required to make such a program go.

HAVE A SUNSHINE FUND

The birthday offerings taken on the first Sunday of each month, each person giving as many cents as years old, constitute the Sunshine Fund. This is in charge of a committee which sees that a remembrance in the shape of flowers or fruit is sent to each member of the church or school who is confined to the home by sickness. Twenty-nine sick ones have been remembered the past year and have expressed hearty appreciation. Remember the Sunshine Fund on the next first Sunday of the month after your birthday.—*Exchange*.

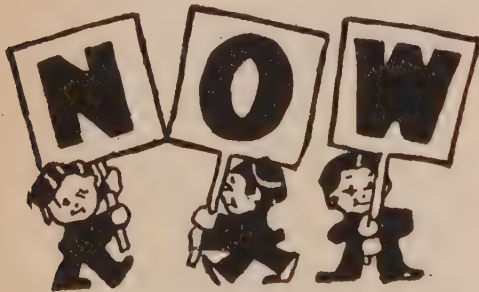
MORE GOOD REASONS FOR GOING TO CHURCH

The pastor of Olivet Community Church, Los Angeles, Calif., tells why people should attend his church. The reasons are reasonable and may help other ministers to advertise their churches. Here are the seven reasons: "Many are enjoying happy Sundays in the Olivet Community Church where

1. They are 'all one in Christ Jesus.'
2. Fellowship is hearty and happy.
3. Sermons are short, practical, making possible a life of victory for everyone.
4. Reverent Bible study is making the Bible a new book and the Christian life a new delight.
5. You are a stranger only once.
6. Christian service is a joy.
7. Social life satisfies."

ANOTHER GOOD ILLUSTRATION

There are many ways such a cut as this can be used. You may secure it of *The Expositor* for 75 cents.



PRACTICAL POINTS FOR PRINTED POSTERS

Rev. Granville M. Calhoun, Watertown, S. D., has sent us three ideas. (1) On his blotter invitation containing two months' calendars, picture of his church, and list of sermon topics, he has printed these words in black faced type: "According to the multitude of thy tender mercies blot out my transgressions." (2) On his neatly printed door-knob hanger announcing a family service are the words: "A Souvenir for Every Family Present." (3) Included in the literature that he distributes

is this motto beautifully printed ready to hang in the house:

Law of the Home is Love.
Beauty of the Home is Order.
Charm of the Home is Kindness.
Glory of the Home is Hospitality.
Blessing of the Home is Contentment.
Crown of the Home is Godliness.

USE MONEY AS DIRECTED

Ministers should be very careful to countenance no illegal or unchristian manipulation of church money. Trustees are sometimes tempted to draw on trust funds or special funds or benevolence accounts to meet current expenses with the promise of repayment which promise is never kept.

Not long ago we received a copy of a trustees letter to a church constituency stating that during the previous year considerable money was taken from the building fund used for current expenses. No appeal was made for money to repay that debt. It is stated, however, that no more money could be gotten that way. Extra gifts were called for to apply on the needs of the new year.

Benevolence money, often given for missionary work by people who sacrifice to make the gifts, sometimes goes this way. It is certainly not right and should never be permitted. A church should conduct its business in keeping with the highest standards possible and cause it to check up on itself an auditor should be employed.

EXTRACTS FROM A VACATION PASTORAL LETTER

As we read Dr. Irving Maurer's letter to his church people at Columbus, Ohio, written from Plainfield, Mass., we thought of the real heart and sincere purpose of the true pastor of his flock. Not all of us take time to think up such a letter as this. We try for quantity and "smart" effect, or at least we are tempted to sometimes. Read these words and think of their deep meaning. Perhaps we can write a better vacation letter to our people, more free from "shop talk" and business mechanics: "Dear Friends of First Church:

"Have you ever laid a stone walk? Or built a stone steps? Or made a trellis over the gateway which ushers friends into your front yard? These palpable experiences, where you bring your fingers against the rocks, and splinter your hands with fresh lumber, but at the same time, where you feel yourself nearing the completion of a definite plan, are very suggestive. Besides, all the work which I did was a labor of love. Every time I lifted my eyes there was our view, a wide sweep of the forest-clad, their sides mottled with the golden green of New England's 'mowings' and valleys between successive ridges a sea of misty blue. And what I was doing was comparable, for I was building a way by which

friends could find it easy to cross our threshold. So, as I sweated and thirsted and panted, wrestling at the small end of a crow-bar with native rock, laying my stone walks, building my steps, planting my shrubbery (to plant one spruce, I dug up almost a hundred stones, big and little), I thought of the feet that would walk over my path, of the faces that would be framed in the woodbine under the trellis arch, of the hands that would be raised to the brass knocker on the front door. To make the labor complete, a friend sent us an old lantern, with square, French-glass sides, and so we have a lighted path to our hearthstone, and that idea, the easy path to our fireside, made the work a labor of love. We hope that you can try that path, both literally and figuratively, for yourselves.

"That is the secret of happiness—to do what you love doing. When Martin Chuzzlewit heard that Tom Pinch was playing the organ in the village church, he said, 'It is hardly worth the trouble, I should think. What do you get for that, now?'"

"'When I say nothing,' observed Mr. Pinch cheerfully, 'I am wrong, and don't say what I mean, because I get a great deal of pleasure from it, and the means of passing some of the happiest hours I know.'"

"Don't think that all my vacation was spent in physical toil. We rode and walked and gardened and visited. For several days my boys and I camped on the shore of a beautiful mountain lake. And the things I have read you will discover before the year is up. We are leaving the farm within a few days and on Sunday, September sixteenth, I shall be back in the pulpit. I hope that you will all come, young and old, to enjoy the newly decorated church, and to hear a rejuvenated preacher.

"Let us make more use of our church, attempt a more deliberate purpose by church attendance and by devotional reading to enrich our religious experience, and to bring to our work the refinement of companionship with the ideals and the spirit of Jesus Christ."

VACATION ENVELOPE

The Goodenough and Woglam Co., 14 Vesey St., New York, has sent us a very attractive "Vacation Envelope" to be used by pupils who are absent during the summer. It is printed in two colors and is very attractive and should be useful.

TESTIMONIAL ADVERTISING

If you have something to sell you secure testimonials from satisfied people. If you publish a book you crave commendatory reviews. Before you buy something you never tried you seek the testimonial of someone who has used it and reports favorably about it.

Now when you come to think of advertising the church, or presenting it in a winsome man-

ner so that more people will attend its services you naturally try to think up all the reasons that lead people to attend. You put the testimonial idea into action.

Some preachers actually advertise themselves as "great preachers," as men one ought to hear. Recently one clergyman advertised his service and set forth the inducement that those who came would hear "intelligent preaching." One advertisement that came to our attention stated that "The best preacher in town" could be heard there.

It is very difficult for a modest minister to advertise himself. It would be better to have a publicity committee. One minister we know of has done this thing the best we have ever seen it done. He makes his church the theme to be glorified and tries to eliminate the egotism involved. As we know him personally we are willing to believe he is sincerely trying to increase the usefulness of his church rather than to advertise himself. We have one of his folders before us now. It is beautifully printed. The title is "What Others Say of Trinity Church, San Jose." On the front cover is this beautiful poem:

"This House of God is open through the day

For rest and prayer.

Ye who pass by this way

Your hurrying footsteps stay;

Take all your care

And enter, at His feet to kneel and pray

And leave it there."

The rector's name is given below. The second page is headed "The Rector's Mail" and the following introduction is found:

"Our beloved Bishop Nichols recently said that the deepest satisfaction in the Ministry is the knowledge that our efforts have been blessed by God in helping others. During the past six months Dr. Porter's mail has brought a number of remarkable testimonials as to the power and inspiration that is being received at Trinity."

After this are printed testimonial letters and testimonial conversations. They are quite personal such as some men would not print for

JUNKING THE SABBATH DAY BREAKING THE DEVIL'S GRIP

These are just two of the 15 Great Revival Addresses in Bible Messages, Vol. One. Printed on loose leaf pages, 6 1/4 by 4 inches. De Luxe Black Levant Grain Flexible Covers. Price \$2.50.

M. E. & B. H. WILLARD,
6 Townsend St., Danville, Ill.

See page 823, April Expositor

public eye, but the rector concludes honestly and frankly with these words:

"These letters tell their own story. It is not in any spirit of pride or boasting that they are here printed, but just by way of a reminder that at dear old Trinity you will receive strength and inspiration for daily living. You will get closer to God and Jesus Christ—and thus become nobler men and sweeter women. Don't then miss a Sunday. Acquire the habit and attend regularly. Invite your friends to come with you. The heartiest of welcomes awaits you."

This is a rather unique method of advertising, but if one can be sure that these testimonials will be received in the right spirit (if they are penned in that way) such testimonials ought to reach the heart rather than the head and lead to devotion rather than to criticism. If you care to see one of these beautiful folders send four cents in postage to Dr. A. W. N. Porter, San Jose, California. (We are not sure he has a supply on hand but it might be well worth trying for.)

USE MORE MITE BOXES

The Edwards Folding Box Company, 27 N. 6th St., Philadelphia, Pa., makes some of the most unique collection devices in existence. They make their boxes of stiff card-board represent the object you solicit for. The coal box, piano, altar, cradle, etc. The prices are reasonable. If you have never had their illustrated catalogue send for it at once.

EPIGRAMS FROM CHURCH BULLETINS

The value of epigrams in church bulletins is well understood by Dr. Allan MacNeil of Ridgefield Park, N. J., and he is full of them. Other pastors too are finding the epigrams a means of making people think on the common sense of unity and harmony. The following are passed on for the wider use they deserve:

A church ought to be a good place to cultivate a spirit of tolerance and brotherly love.

The great joy of belonging to all the churches! Get into the Community church and there you have it.

All the dominating forces of modern life are working toward the coming unity of mankind.

World conditions require all Christians to think less of our unhappy divisions and more of our common faith.

When religion ceases to be service, it becomes superstition.

To own a Bible and feed on newspapers is one way to be a lean and dyspeptic Christian.

Sectarianism is like a farmer who tears down his barns to build line fences.

The church must do big business or stand aside and let outside organizations capture the people.

The church is as universal as the love of God.

If you can't get along with your neighbors,

don't get a dog and file his teeth. Get more religion.

The only way to keep from backsliding is to keep stepping forward.

Some people never get religion in their hands and feet.—*Unity Messenger*.

TEN SERMONS ON PRAYER

Rev. C. F. Hildebrand, Carnegie, Pa.

Prayer—What Is It?

The Importance of Prayer.

The Tone of Prayer.

The Time of Prayer.

The Place of Prayer.

The Content of Prayer.

The Hindrances to Prayer.

The Results of Prayer.

The Need of Prayer.

The Privilege of Prayer.

FORM FOR THE INSTALLATION OF DEACONS

In one of our exchanges we find a service for the installation of deacons as used by Rev. J. T. Chase of Great Barrington, Mass. As we have been asked often for such a service we reproduce it here in full.

By the vote which the members of this church have taken (names of the newly elected deacons) have been chosen to the office of deacons in this church. In Old Testament times the Elders exercised an honorable authority in the affairs of the Congregation of Israel. In New Testament days Elders were likewise ordained in every church. This was done by the hands of the Apostles in order that there might be worthy and representative men to share in the guidance of the affairs of each local Christian group. Let us read from Acts 6:2-7 the record of the first institution of this office in the Apostolic Church: "Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus and Nicanor, and Timon and Parmenas, and Nicholas a proselyte of Antioch; whom they set before the apostles; and when they had prayed they laid their hands on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly."

My dear Brethren, this office of Deacon which has been entrusted to you by this Church is an honorable and sacred office to which it is well you should be definitely consecrated and set apart. It will be your duty to share with the ministers of this church in the conduct and guidance of the distinctly spiritual

part of the church's activity. You will counsel together for the progress of all Christian work and service to be done by this church in this community. You will also plan for a large and generous share in bringing the Gospel of Jesus Christ to all the world. You will assist in the administration of the Holy Communion, in the care of the sick, the suffering, the unfortunate and the sinning, and will do all in your power by prayer and consecrated effort, by spiritual guidance and comfort, to direct the affairs of this "Household of Faith."

Do you humbly and reverently recognize the importance of these duties entrusted to you? Do you accept this office as God's call to His service in and through this church? Do you pledge yourselves to strive so to live and so to fulfill these solemn responsibilities that you shall indeed be leaders worthy to be followed by the people?

Deacons' reply—We do.

(The members of the church please rise.)

We, then, the members of this church, unitedly invoke for you the help and strength, the wisdom and guidance of Almighty God in the faithful performance of the duties of the Diaconate to which we now set you apart. We likewise pledge ourselves to co-operation with and support of your efforts. We pledge ourselves to follow your leadership in all ways in which you follow Jesus Christ.

Let us pray. (Here extemporary prayer may be offered, or the following collects may be used.)

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of Deacons in thy church; make them, we beseech thee, O Lord, to be modest, humble and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son, Christ, may well behave themselves in this office.

Preserve us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun and ended in thee, we may glorify thy holy name, through Jesus Christ our Lord. Amen.

Now the God of Peace, make you perfect in every good thing to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory, forever and ever. Amen.

SUMMER READING FOR RELAXATION

Not every minister will confine his August reading to religious literature. In case one wishes to keep somewhere near the level of preaching he can read such a book as "The Best Plays of 1922-1923" edited by Burns Mantle, Small, Maynard & Co., Boston. Here are 610 absorbing and entertaining pages.

"The Romance of the Last Crusade" by Major Vivian Gilbert, D. Appleton & Co., N. Y., \$2.00. This is a personal narrative of General Allenby's campaign in the Holy Land. A rewarding book. "As I Like It" by Wm. Lyon Phelps, Charles Scribner's Sons, N. Y., \$2.00. Frank Swinnerton's "R. L. Stevenson, A Critical Study," Geo. H. Doran Co., N. Y., \$2.00. "The Human Side of Hawaii" by Rev. Albert W. Palmer, The Pilgrim Press, Boston, \$2.00. This is a fresh, new illustrated story of the race problems in the Mid-Pacific. "Days of Delusion" by Clara Endicott Sears, Houghton Mifflin Co., Boston, \$3.00. A vivid story of the Miller hysteria.

A FLOWER CARD

The following card is used by the Lutheran Church of Milton, Pa. One end is perforated for a string to be tied to a bouquet of flowers:

DEAR CHRISTIAN FRIEND



These flowers are from Christ's Lutheran Church and the special donors. They are sent to you with the hope that they may bring to you something of the peace and blessing of God, and with the assurance that in our prayers you are not forgotten.

MEMBERS OF
CHRIST'S LUTHERAN CHURCH

VESPER SERVICES ON "THE SERMON ON THE MOUNT

Rev. Owen D. Odell, D. D., Sewickley, Pa.
The Useful Life.
The Progressive Life.
The Peaceable Life.
The Pure Life.
The Truthful Life.
The Large Life.
The Perfect Life.
The Charitable Life.
The Self-Denying Life.

AVOID THE SUMMER SLUMP

Some bright person has written the following for the American Motion Picture Corporation, New York City. Having personal knowledge of this company, and having used their films we are more than happy in passing it on:

"The Summer Slump is a chimera of the imagination that looms up, about this time of the year, as a dark foreboding cloud that threatens to obscure the calm atmosphere of the hot summer months just ahead. Every-

one fears it and the clergyman is no exception to the rule, the vision of many empty pews assails him. The slump, however, is a phantom visitation that has no real physical body and, like any other ghost that is ever supposed to have walked, it can be dispelled.

"True many of your people will soon be on vacations, the golf course will call, the country club will appeal and the ball ground attract. You can meet all this and bring many to your institution, who have never before visited it. Moreover, you can use this period to build up larger attendance and bring about a closer association with those in your community or neighborhood. May we tell you how?

"There was never a motion picture theatre built that was as cool and comfortable as the church; however, thousands clamor for admission to the "movies" every night. Motion pictures will attract many of these people to your church. The sound of the organ on the sultry night air, the cool and restful atmosphere of the auditorium, the cheery smile of the pastor and the silver sheet, across which flickers delightful dramas, scenics, Biblical and educational pictures, will impell the passerby to enter. Why not show pictures amid such surroundings this summer? Why not dispell the summer slump?

"Even if you do not own a motion picture projection machine we can help you. We have an unprecedented plan whereby you can secure one of the best projection machines ever made without paying us one penny in advance."

HAVE A SUMMER REGISTER

One calendar recently received has a blank on the fourth page where people who come to church may register their names, home address, local address and date of leaving town, also "Remarks." It may mean much for your church if you do this during the summer.

A HEARTY WELCOME

We copy this from the calendar of the Baptist Church of Sault Ste. Marie, Mich.

"We Welcome You today and are heartily glad you have come. We want you to feel at home in our church and help us to know you. We want you to share with us the fellowship and the service of the Lord Jesus Christ. Our minister would like to meet you and will be glad of the opportunity to call upon you."

TELL THIS TO YOUR PEOPLE

To those who seldom or never go to church, who think that the church is a waning institution, it may sound rather strange to hear that because of the increase in the number of contributors who use envelopes, in making their offerings to the church expenses, has forced the makers of church collection plates to make a larger type of plate. This new plate is 13 inches across and 2½ inches deep, the largest collection plate so far offered churches. The

day of the church's need being met by pennies and "fruits from the farm" has passed, and thousands of people have come to believe that the finances required by the church are as necessary as the finances required to make any other earthly matter a success. People are also learning that their giving should be regular and systematic. This kind of giving makes it easier to give.

WATCH FOR THIS FILM

A newspaper clipping sent to the editor of "The Messenger" Forest Grove, Oregon, from our Missionary Brother Abraham, tells of a very remarkable movie film to be made during the next several months, depicting the missionary travels and work of David Livingstone. A remarkable gathering took place in London, England, when those chosen for the picture production, were given a great ovation and public meeting. A vast sum of money, endless equipment, and an exceptionally able cast of characters, many of them very prominent people, are to make possible the production. The pictures will be made on the exact fields where Livingstone traveled and labored. Hundreds of natives and helpers will join in the project. It is intended to make this picture one of the best ever produced, and its purpose is to arouse and quicken missionary interest.

AN ANNIVERSARY CEREMONY

The 56th anniversary of the founding of the First Congregational Church, of Santa Barbara, Calif., was held recently with impressive ceremonies. On Sunday there was a commemorative sermon. At the Wednesday evening meeting there was another sermon on "The Living Church." The lighting of three candles formed a beautiful symbolism: one for the Past of the Church by a charter member; one for the Present, by the latest member; one for the Future by one of the Young People.

AN ITEM FOR YOUR CALENDAR

The calendar of the Lake Avenue, Church, Rochester, states that the Metropolitan Life Insurance Company's report shows that the death rate from alcoholism from 1917 to 1922 was cut in half, yet the anti-prohibitionists would try to make out that there is more drinking particularly more deaths from alcoholism today than ever before.

FOR YOUR MEMBERSHIP CAMPAIGN

We have no right to treat the Church with indifference. A Christian without a church home is difficult to imagine in a city of churches. We can be loyal to all churches by being true to one; that one our own! I hear people say they do not go to church because church members are this or they are not that. Of course church members are not perfect! How could they be when they are just human beings? Those who are critical

of the church are asking of others that which they cannot themselves give; a perfection which they themselves do not have. The limbs of the miff tree grow so close down to the ground that it is easy to climb into it. But why should one do it? It is a poor vantage for vision, for service for life.—*Curry, Belmont Ave. Baptist Church, Philadelphia, Pa.*

TRAVEL SERMONS FOR SUNDAY NIGHTS

Rev. W. N. Macnair, Cambridge, Mass.
Bedford and John Bunyan, the Christian Preacher.

Rugby and Dr. Arnold, the Christian Teacher.

Litchfield and Dr. Johnson, the Christian Writer.

Liverpool and W. E. Gladstone, the Christian Statesman.

Cambridge (England) and Christian Colonists.

London (Westminster Abbey) and the Famous Christian Dead.

The English Lakes and the Christian Poets.

LIGHTING THE CHURCH OUTSIDE

What is said to be the largest church sign in America was recently dedicated by the First Baptist Church, Oakland, Cal., Rev. John Snape, pastor. The sign is forty-four feet high and four feet wide and is built in two sections weighing 900 pounds. The letters are double-faced, eighteen inches high and the bulbs used are twenty-five watt blue daylight type. The flashing cross at the top and the word welcome at the bottom will attract the passer-by.

A PILL FOR PESSIMISM

Dr. Frank Crane states that in 1890 the population of the United States was around 33,000,000 and the church membership 21,500,000, while in 1922 the population had increased to 108,000,000 and the church membership to 47,500,000. On a percentage basis, the population had increased 68% and the membership increased 118.4%.

PARENTS MEETINGS

Morning side Presbyterian Church, New York City, has been conducting a series of Parents Meetings on successive Wednesday evenings, that have been of unusual interest to the Parents, and have been of special help in pointing out ways of Religious Education through the homes.

These meetings were initiated at a Special Gathering in December, at which time the possibilities in the case were carefully presented to the Parents. The Parents discussed whether or not they would be glad to have such a series and they themselves suggested a large list of possible topics and signed up for the course.

The Lecture each evening has been followed

by a Conference, at which time the Parents have shown unusual interest by their clear and direct questions relating to present day and home problems.

Speakers, especially equipped in the field under discussion, have been secured for the meetings, a different Speaker being secured for each topic. Such topics as the following have been presented to the Parents:

The Psychology of Child Life.

Children's Reading.

The Project Method as Applied in the Home.

The One Hundred Per Cent American Body.

The Parent and the Sex Problem.

Democracy in the Home.

The Religious Awakening of the Junior Child.

The Prayer Life of Young Children.

Moving Picture Censorship.

SYSTEM AND EFFICIENCY IN CALLING

One of the best set of instructions to callers we have seen comes to us from Rev. Ernest W. Aaron, Alderson, W. Va. The material is printed on a post card but designed to go in an envelope. We copy the card in full and hope many of our readers will adapt its use to their own work if they are using anything of this kind:

.....192...

.....Caller
Dear Fellow Worker:

You are kindly requested to call on the following persons as soon as convenient in the interest of our church.

.....
.....
.....
.....

When the call has been made please report the result to me. If unable to make the call, simply let me know in order that we may not overlook these persons.

I was there on and a follow up call will help. The purpose of your call will be indicated by the check mark opposite the statement below:

To invite and politely urge church attendance.

To invite and politely urge to join the church.

To invite and urge them to join the Sunday School.

To extend them an invitation to join the League.

To invite them to join the Women's Societies.

To pay a visit of condolence over bereavement.

To comfort and encourage one who is ill.

This is a splendid piece of Christian service if you will do it.

Yours in His service

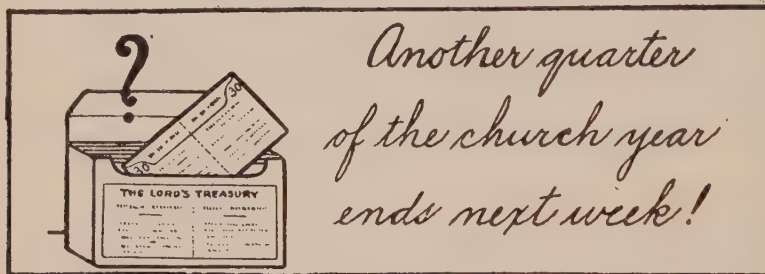
.....Pastor.

All communications on this card are to be regarded as Strictly Confidential. Do not

tell these parties whom you call upon that you were asked to call.

THE TREASURER'S CUT

The following illustration is taken from the calendar of the Wells Memorial Presbyterian Church, Brooklyn, N. Y. When you are about to send out your quarterly statements in October you can print this on your calendar. This cut is for sale by *The Expositor* for 75 cents.



Ours here was a killer, only about ten or twelve in a large building. It took all the inspiration out of a man. I pondered the matter a great deal and sought light; and there came to me the thought of making it a Young People's service every first, third and fifth Sundays. I got the consent of my officers and we were put on trial for three months; I am glad to say we are in our fourteenth month without a miss. The other two Sunday evenings, I vary with song services, making

THE VALUE OF OFFERING REWARDS AND OTHER THINGS

Sometime ago we requested our readers to tell us of their experience in offering rewards of merit in church work. Rev. L. E. Gosling of Duart, Ontario, Canada, gives us the result of his experience:

"As to the giving of awards I may say, we have found it very good indeed. We introduced the Little's Cross and Crown series of rewards in the Sabbath School and it has accomplished wonders with the children. I also have the Church Attendance cards for the morning service and in a few days will give out the awards—Certificates—for this department. It seems to me that with the child craving for a tangible objective, it gives him something for which to strive, which otherwise he would not do.

"I want to tell you of two experiments we have tried that have been an amazing success; the first was in regard to Sunday School work. We used to have school before the morning service, but instead of beginning at ten o'clock it was more often twenty minutes or more late and that made the service following correspondingly late. Parents would not bring their children owing to the length of time (we are a rural congregation) they had to sit. I took a vote of the congregation and Sabbath School as to whether we should do away with the morning Sunday School service and begin at eleven promptly and make the service of worship the worship part of the Sunday School, then go at once to our classes. The people approved. We have tried it now for two or three years and would not go back to the old system. It has trebled the Sunday School and the Adult Bible Class has increased from an average of five to that of thirty.

My second experiment was with regard to that eternal problem, the evening service.

every one different from the preceding one and also by taking up special topics of an evangelistic nature.

Did it pay? Yes! The old bogey of a congregation of ten or twelve has gone and we now have from fifty to over a hundred every Sunday evening. For a rural church supposed to be nearly dead, we have come to be very much alive. Of course this plan might not work out elsewhere. It did work here and I pass it on as showing the wisdom of getting out of the ruts and adapting our preaching to the time, the people and their circumstances.

SEARCHLIGHT SERMONS

Thomas H. Harper, D. D., Dallas, Texas
 How This Church Can Secure \$25,000.
 Did Jesus Give a Program or a Principle
 Why Prayers Fail.
 What is a Spirit?
 Prophecies That Have Been Fulfilled.
 Living Wages or Dying Women—Which?
 How the Other Half Lives in Dallas.
 Fighting the Battle in Dallas.
 What is Christian Discipleship?
 Taking our Inventory.

MANY TIMES THE VALUE

Rev. F. W. Hofmann, minister of the Lutheran Church of Our Saviour, Coatesville, Pa., writes: "For several years I have been reading and using *The Expositor*, receiving from it many-times the value of the subscription price."

THE BEST

Rev. Arnold E. Look, pastor of the Baptist Church of Upland, Pa., closes a letter to the office in this appreciative way: "Yours for the continued and well merited success of the best preachers' magazine I have ever seen."

The Pastor and His Young People

BOOKS TO RECOMMEND

The Value of the Sunday School

W. E. Atkinson, superintendent of the Methodist Episcopal Sunday School of El Dorado Springs, Mo., sends us a little book with the above title, containing 124 pages, filled with the opinions of famous men as to the value of the Sunday School to the nation.

Here are the words of Presidents of the United States, Chief Justices, governors, members of Congress, mayors, judges, prominent business men, bishops, editors and publishers—a cross-section of active, influential American life. They are a unit in their enthusiastic approval of the aim and work of the Sunday School.

Pastors might give new inspiration and encouragement to their Sunday School teachers by quoting from this book. Price, \$1. Fleming H. Revell Co., New York City.

More Story-Worship Programs

This is a second book by the Rev. J. A. Stowell giving Sunday programs especially adapted to youth. Each program contains suggestions of an appropriate Scripture selection, two or three hymns and a story. The topics are grouped into months, following the modern Sunday School year and so beginning in October. Each month has a general theme about which the stories center. This has some connection with the thought and life of the calendar month.

Published by George H. Doran Co., New York. Price, \$1.75 net.

VACATION

August is vacation month *par excellence*. The pastor will do well to put two ideals before his young people, especially those of the city.

One is, to cultivate the acquaintance of Mother Nature during their vacation trips. She is a mighty interesting old lady. On second thought, not all of those who live in small towns or the country itself, are on intimate speaking terms with her—particularly the girls.

The second is, be sure you pack your religion in your trunk, when you prepare to start for the country, or mountains, or sea shore. And then take it out at the end of the journey.

VACATION IDEALS

I wish to begin this summer well, to do some-

thing in it worthy of it and of me, to transcend my daily routine and mortal life now in the quality of my daily life. May the life of this summer be ever fair in my memory; may I dare as I have never done; may I persevere as I have never done; may I purify myself anew as with fire and water, soul and body. It is reasonable that man should be something worthier at the end of the season than he was at the beginning.—*Henry D. Thoreau.*

A woman who had passed her three-score years and ten said:

"Yes, I do enjoy everything quite as much as I ever did and for this reason,—All of my life I have done as well as I could the duties that came to me. I have worked hard if I worked at all, then when my work was done I played as hard as I worked and I forgot that I ever had any work to do."

"If I had to name one thing in particular that has been a great help to me during my long life, I would say that keeping close to Mother Nature has been one of the most helpful things to me. I believe that it is almost the duty of every city dweller to get into the country for a little time each Summer and watch the process of Nature. I have never found anything more stimulating than that."

SEE-TRAMPS

It is suprising how little many children know of the common things of nature. One Cleveland school-teacher once asked third-year children how many had ever seen wheat. To her surprise hands came up with alacrity. Then she noticed that the voters were girls, and suspicion came. She asked, "Where have you seen wheat?" and the answer came, "In the store windows," "On the ladies' hats." It was a season when the milliners were trimming hats with bunches of artificial wheat-heads! Another teacher found that a number of her children did not know what "Lake Erie" is. And "Greater Cleveland" stretches for twenty miles along Erie's shore. Similar ignorance, or blindness of things outside of stores and pavements, on a higher level, may be found among the 'teen-aged youth.

In an old magazine J. Mervin Hull advocates organizing "See-Tramps" for young people. He suggests "that you make plans for three tramps, one for plants and flowers, one for birds, one for scenery, including features of air and sky as well as landscape. Select

each route with reference to the object in view."

Be sure you caution your trampers as to behavior in the country or in the great city parks. Many city visitors grab great handfuls of wild flowers, roots and all, carry them for a while in hot hands, then throw the fading flowers down and go home, having ruined one beautiful and littered up an other. No wonder many farmers are putting up severe warnings against trespassers.

Know your place and your party before setting out on a "See-Tramp."

On one "See-Tramp" the party may be bird-finders, making a list of birds seen and notes of facts about them.

Mr. Hull also suggest "See-Tramps" whose object is to discern the beauties of the scenery, near and distant. Find out what impression the different features of meadow, hill, valley, lake and river, wooded mountain, make upon the class, and help them to see the different points of beauty, with the sky and clouds above all."

In some localities "See-Tramps" to places noted in history would be possible and valuable

"And last, and perhaps in some respects the most impressive of all, arrange for a few evening walks beneath the stars, and point out a few of the wonders of the heavens, and some of the most prominent constellations. These "See-Tramps" will never be forgotten, and the class will come to see how all the works of God praise him, the heavens declare the glory of God, and the firmament shows his handiwork."

Then at a home meeting let the party find in the Bible verses and chapters dealing with the manifestations of nature, the phases of climate, etc.

SUMMER-TIME RELIGION

The first Sunday morning the three girls settled the question of church-going during their vacation. "I'm so busy with my choir work on Sundays at home, that I really need a rest now," Theodora Frane declared. "It's the same with my Sunday School class." Mary Arkwright added. "Well I don't sing in the choir and I don't teach a class," said Esther Pyne, "but it doesn't do me one bit of good to go to this church and listen to the poor little theological students who come over to practice on us. I tried it once. It was all so crude—so trite. It is dreadful to think of people having nothing better. It helps me more to go down on the rocks when the tide is coming in and read the Psalms."

So the girls decided the matter. And out on the kitchen steps the next Sunday another girl decided the matter, too. She was not a summer boarder. She was working for Mrs. Littlefield to earn money to pay her way at the normal school in the winter; and she was looking out on life with her keen young eyes and weighing and judging many things.

Always before on her "off Sunday" she put on a fresh shirt waist and her best skirt and gone to the little church, as she was the habit of doing at home; but this Sunday when the cracked bell rang, she was still sitting with her chin in her hands, her eyes sore. "I'm not going," she decided. "Mother is old-fashioned; she doesn't know. The girls are the right sort, and they don't say they say there isn't anything in it for the Well, I guess there isn't for me, either. What I get to the normal I'll be too busy, anyway."

A moment later three girls, trim and crisp and dainty, laden with books and pillows, crossed the garden on the way to the rock. They all nodded to her brightly as they passed. "She's a nice girl. I'd like to help her some way if I could," Mary remarked. "Would I; but you couldn't. She's too proud," Theodora declared. Then the gay voices fell on to other things. It was a beautiful Sunday, and they were having such a happy vacation!—*Selected.*

A holiday is like wages for work well done and we must work for our wages before we spend them. One of the best preparations for a happy holiday is to carry into it a good conscience for good work well done. A good conscience is a perpetual feast. Let us be sure then that we are like our Lord and his disciples in this also—that we honestly earn a happy holiday before we begin to spend.—*Dr. Alexander Whyte.*

THE CALL OF THE WHIPPOORWILL

When the sun has gone to rest
Down behind the glowing west,
And the shades are creeping o'er
The meadow, hill and moor,
From the hill there comes a call
Which doth sweetly rise and fall,
Very strangely sweet and shrill—

Whip-poor-will, whip-poor-will!

Then again in early morn,
Like a shepherd's pearly horn,
Comes again so sweet a call
Which does gently rise and fall,
Like cathedral's silvery bells
Echoing softly through the dells,
Reaching even to the hill,

Whip-poor-will, whip-poor-will!

—*Ian Snowden, Victor, Iowa*
(*One of the young people.*)

A Story to Tell

The People Who Did Not Forget

The American missionary doctor in India found she had no very sick patients who could not be left for a day or two, so she packed her bag with medicines most frequently needed and started out for a tour of the near-by villages. Just as long ago did the Man-

Galilee and his disciples, she meant to do. (Have somebody ready to read Luke 9:6.) Like Galilee then, India has many little villages and she meant to visit them and tell the people about the "Jesus Way," and to cure as many sick people as possible.

At one little village the doctor is told of an old woman sick in one house. She takes care of the sick woman, tells the friends what to do for her, and leaves a little bottle of medicine for her to take. Then the doctor told the women of the village about Jesus, who was kind to women and cured their diseases, she told them to worship him not their powerless idols.

Weeks pass by. One day the women of a little village say good-by to a feeble old woman starting off on a pilgrimage. She carries with her a little old pill bottle with a name on the label. At every shrine she stopped to ask her way, showing the pill bottle to the priest, saying, "The Mem-sahib-Who-Chases-Pain told us about the God of Heaven who once came to earth and cured diseases himself. Some of us have been worshipping him ever since in our village. Can you tell me where to find the Mem-sahib?"

Sometimes the priests laughed at her, sometimes they angrily told her to go home. But still she wearily wandered on from one village to another, day after day, week after week, showing her pill bottle to anyone who could

read, and praying to the God of the Pill Bottle to lead her to the Mem-Sahib-Who-Chases-Pain.

At last when one looked at the name on the label, he cried, "Why, your doctor lives in this very town! Over there, that large building with the red roof!"

That day the doctor sat at her desk with her head on her hands. She was discouraged because she could not find time to go out again to the little villages and tell them about Jesus. "They will forget all I told them! They have forgotten already!"

While she was thinking these things, the servant brought in the little old woman who greeted her with delight and said, "We remember all you told us, how at sunset Jesus cured the sick and told the people about his Father God. We never forget that. Tell me more about him that I may go back and tell our people!"

They had not forgotten! And though the doctor could not leave the hospitals, now she could send the village people a message about the "Jesus Way."

We sometimes think our missionary nickels and dimes are lost. But they are not. They are in many ways carrying the knowledge of Jesus to many people. And those people do not easily forget. I fear it is we here at home who forget.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

HOW TO GET GREEK AFTER FORTY

(Instead of actual Greek expositions this month we give a discussion of the question how a minister who never has studied classical Greek, but who though possibly past forty years of age desires to become practically proficient in the use of his Greek New Testament, may accomplish that worthy ambition. This is exactly in line with the main objective of this department.—R. C. H.)

"Is it possible for the average preacher to get or regain Greek after he is forty years old?"

Yes, if he be willing to work.

"Will it pay him to make the effort?"

It certainly will!

"Ought he to do so?"

We think he ought, for his own self-respect, for his fuller mastery of his profession, and for his deeper insight into the true meaning of God's Word.

"How much Greek can he expect to get after forty?"

That depends. One great preacher said, "After forty is the best time to get an education." Certainly if you have learned to use

your mind you can work in mature years more effectively than in early youth; but you can't memorize as readily. Judgment is clearer though doubtless impression is less facile. On the whole I would say that the "average preacher" over forty, devoting thirty minutes to an hour a day for six months, can become sufficiently capable in Greek to enable him to read his New Testament in the original freely and comprehendingly. There is no royal road to learning, and one cannot expect to master the classics nor become an exact Greek scholar thus; but after six months of this preliminary work, regular practice reading will steadily deepen his acquaintance with his Book and will make ever richer his joy and satisfaction in reading it.

"Well, what is the best way for a man to begin?"

Just buy a book and go at it!

"What book? That is precisely what we want to know."

Fortunately there are today several good instruction manuals suited to the need; something that a very short while ago did not

exist. We call special attention to these two admirable manuals:

(a) *Beginner's Grammar of the New Testament*, by William Hershey Davis, M. A., Th. D., Associate Professor with the famous Dr. A. T. Robertson in the Southern Baptist Theological Seminary. This manual is issued by a leading New York City publishing house, the George H. Doran Company, 244 Madison Avenue. In the Introduction to this book Dr. Robertson writes: "Dr. Davis supplies in masterly fashion the book needed. He will smooth the path for the beginner in the Greek New Testament. He will make it so easy that one will wonder why he was so long starting on the road that leads one into the heart of the greatest of all the books of earth, the Greek New Testament."

(b) *New Testament Greek for Beginners*, by J. Gresham Machen, D. D., Assistant Professor of N. T. Literature and Exegesis in Princeton Theological Seminary. This book is published by the Macmillan Company, who is likewise one of New York's greatest publishing firms. In the Preface Dr. Machen writes: "This textbook is intended primarily for students who are beginning the study of the Greek Testament either without any previous acquaintance with the Greek language or with an acquaintance so imperfect that a renewed course of elementary instruction is needed. . . . Since it is an instruction book, everything in it is made subservient to the imparting of a reading acquaintance with the language."

Both manuals cover essentially the same field, and both present the material with masterly ability. The Machen volume is slightly the larger, due mainly to longer exercises; the Davis book divides the material into more numerous but briefer lesson chapters; in both manuals the typography is clear and attractive, the press work excellent, the binding admirable; and the price of either book is exceedingly reasonable.

Now, the editor of this Gold-Mining Department deliberately advises his readers to send forthwith for the one or the other of these two manuals, and to dedicate an hour a day to downright hard study of the fundamentals of New Testament Greek. Before very long also a copy of the Greek New Testament in clear type will be wanted. Then as a side line our student will read every day bilingually ten to twenty verses of the New Testament, reading first the English and at once the Greek, fitting the Greek words to the English as best he can. In this way the Greek Testament will rapidly become familiar to eye and mind alike, while at the same time the study of the manual will give the needful grammatical discipline. The results of good work will be surprising.

"But will not all this entail more of strenuous work, and consume more of valuable time than I shall be willing to devote?"

The most illuminating as well as most in-

spiring answer I can give is imbedded in this true incident. Dr. A. J. F. Behrends, past forty, pastor of the greatest Congregational church in America, and one of the busiest of men, heard Dr. C. A. Briggs say scornfully that pastors were incompetent to express opinions on Old Testament critical questions, knowing practically no Hebrew. Dr. Behrends blushed for shame and vowed that he would make that jibe pointless at least in his own case. He got down his long-forgotten Hebrew Bible and chrestomathy, and with some temporary tutoring went to work. Dismissing his tutor shortly he plunged alone into the deep waters. Here is his testimony given to a group of us preachers: "I read that Hebrew Bible through, verse by verse, word by word, and I wrote forty thousand marginal notes. It took me a year to get through; and when I finished the reading I was so excited that I literally sprang to my feet and shouted! Then once more I began at the first verse of Genesis and reread the whole Hebrew Bible, making twenty thousand additional marginal notes. Then I said, 'Now, Dr. Briggs, I am ready for you! I have now a right to an opinion of my Bible.' Moreover, I want to bear witness that never in my ministry have I found great texts so abundant, glorious themes for preaching so plentiful, nor my own mind so alive to the supernal truths of salvation, as during that year and a half of grubbing roots in my Hebrew Bible." That was Dr. Behrends' experience.

Now, Hebrew is harder than Greek for the preacher above forty; Dr. Behrends was busier in bigger interests than most men; yet he devoted strenuous work and precious time for a year and a half, and he counted that almost the greatest year of his life.

But the Greek New Testament is even a greater, more beautiful, more precious book to study than is the Hebrew Old Testament.

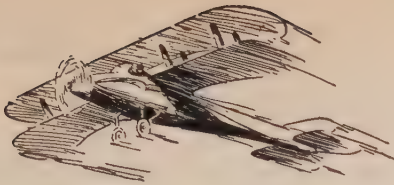
Is the question answered? "Let's go!"

DIFFERENT—BETTER THAN EVER

Rev. Samuel Blair, of Lake Como, N. J., writes: "This week I attended a meeting having the honor of addressing a large number of ministers. I inquired as to who subscribed for *The Expositor*. The response would have pleased you—many felicitous remarks—'*The Expositor* is different'—'It always was a good practical magazine, but now better than ever'—'For methods and all-round help give me *The Expositor*.'"

SPECIAL DAY HELP

Rev. J. Raymond Sorensen, pastor of the Third Presbyterian Church of Kansas City, Mo., writes: "My sermons for Special Days were formerly very unsatisfactory to me; but since *The Expositor* has been coming to my desk with Seasonal Illustrations, Special Days are no added concern but increased opportunity. May God continue to bless *The Expositor*."



Views From Our Aeroplane

By the Sky Pilot

A GOOD ENDING

A thoroughly good illustration of your main theme is a capital way to finish a sermon. It must not be a mere anecdote or pretty story, but the very best illustration of your topic, forcible and obvious in its teaching.

Sometimes finish unexpectedly. Indeed let the unexpected often occur in your speaking. Do not finish how and when your audience thinks you will. Most of all be unexpectedly full of the Holy Ghost in your closing.

POSITIVE PREACHING

The preacher goes to his pulpit to provide and serve spiritual food to his people. If he avoids error he does well as far as that goes, but unless he presents positively and abundantly the nourishing and life-supporting truth of God he will not be worthy of his name and place. He may denounce a score of errors and poisonous fads and isms, but this is not enough. He must hand out the real bread of life that the people may eat and grow strong.

LIVE IT

The Sky Pilot believes with A. B. Davidson, the wise old Hebraist, who always told his students: "The most important work of a Christian minister is to live throughout the week that the people will feel that the things spoken in the church on Sundays are realities."

MINISTERS IN GENERAL

A questionnaire was sent to college and high school students. The first question was, "What do you think of ministers in general?" One answer said, "Ministers are not meeting present-day problems with present-day thinking." Another, "Ministers are overlooking the possibilities for service in the social and industrial fields of today." Another voiced the fear that "the modern minister is not meeting the top-notch standard of his grandfather clergymen, but desires fully as much as and sometimes more to build up the finances and outward appearance of the Church than to preach Jesus Christ."

Such a questionnaire elicits really no definite or worth while information, for there is no such thing as "ministers in general," any more

than there are "lawyers in general" or "farmers in general."

FEED THEM

"Feed the World With the Word" was the wise advice given to ministers and theological students by the late Rev. Dr. John H. Jowett. "The ministry of the Word of Life is everything. We have no implements; we have no tools; nay, worse, we have no bread, we have no water, unless we feed the world with the Word, which is all these things for the soul."

MUDDLED METAPHORS

The minister must always be on his guard against a too frequent or an improper use of figurative language. Speaking generally it may be said that imagery in style must never be merely ornamental. The figure should always amplify and extend the thought it illustrates. It should be brought from something that is known and familiar. It should not be urged too far, and it should be natural. Above all a metaphor should never be confused or muddled. Mr. Spurgeon in enforcing this latter instruction once quoted as an example full of warning the famous specimen of mixed metaphor from Sir Boyle Roche: "I smell a rat; I see it floating in the air; I'll nip it in the bud." He adds the additional caution: "Muddled metaphors are muddles indeed. Let us give the people good illustrations or none at all." Careful observation and accurate knowledge will safeguard the speaker from such ludicrous attempts at illustration by metaphor.

Here are a few examples full of warning to over imaginative speakers: "Let us take our axes on our shoulders and plough the waste places till the good ship Temperance sails gaily over the land."

"Garibaldi, sir, he is far too great a man to play second fiddle to such a wretched luminary as Victor Immanuel."

"How terrified should we have been had one of these lack-lustre eyes but rolled in its orb, or opened its leathern jaws."

"We will burn all our ships, and with every sail unfurled steer boldly out into the ocean of freedom."

"Out of the dark regions of philosophical problems, the poet suddenly lets swarms of song dive up carrying far-flashing pearls of thought in their beaks."

Such errors as these may easily be avoided by following the simple rule of looking at the figures as if it were a picture before uttering it.

HAS NO EQUAL

Rev. Reese E. Scull, of Globe, Arizona, writes: "I have enjoyed *The Expositor* more than I can tell you. I feel sure it has no equal for a minister. I hope it will always hold up to the high plane upon which it now rests."



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

PRAYER FOR THE PRESIDENT OF THE UNITED STATES AND ALL IN CIVIL AUTHORITY

(Many find it difficult to express well their petitions for the President of the United States and those in civil authority. Why not commit, or even read, such petitions as these?)

O Lord, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth: most heartily we beseech thee with thy favor to behold and bless thy servant, the President of the United States, and all others in authority; and so replenish them with the grace of thy Holy Spirit that they may always incline to thy will and walk in thy way. Endue them plentifully with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain to everlasting joy and felicity, through Jesus Christ our Lord. Amen.

(Note—A prayer for the President possibly even better than this appears in the February, 1924, number of *The Expositor*, page 599.—Eds.)

PRAYER IN TIME OF RAINY HARVEST

(A pastor should have every concern of his people on his heart, and about their every concern it is right for him to pray. It is right to pray for rain when it is needed. It is right to pray for ceasing of rain when it is evident crops are being destroyed by it. God is our Father and is willing to have us talk with him about all our interests, though, of course, we will do it in a filial and submissive spirit.)

O God, our Sun and Shield, who hast spared us to see another season of ingathering, renew thy mercy unto us, we beseech thee, and stay the falling of the rain from heaven, that the increase which thou hast given may not be destroyed. We confess that we have been worldly and thankless; and have forgotten that thou, who crownest the year with thy goodness, canst turn a fruitful land into barrenness for the wickedness of them that dwell therein. Hear our cry, O Lord, and have mercy upon us, that the fields may be joyful and all that are therein. Let not the labor of the husbandman be in vain, O our Father; let not the bread of thy children fail. But do thou keep from all harm the fruits of the earth, till they be stored in our garners safely and in abundance. And this we ask for the sake of

him who fed the bodies of men with the bread that perisheth, and their souls with the living bread which came down from heaven. Amen.

PETITIONS FOR THOSE ABSENT FROM HOME

(Persons in your congregation, some of them in anxiety, will be glad to hear you remember in prayer those absent from home. Such petitions as these are appropriate. They can be committed, or read, in the midst of the usual congregational prayer. It is not always easy to make appropriate petitions for such occasion. Anyway, such as these cannot but be suggestive.)

O God, who art everywhere present, ruler of the sea and the land, we entreat thee for the now absent from us. Rescue them from peril, from sickness, from sin, and from death. Cover them as with a shield, and sanctify them by the experience of thy mercy to their eternal peace and joy. In due time return them to their homes, and keep them and us through the journey of this life, that we may all reach our Father's house in peace, through his grace who hath opened the kingdom of heaven to all that believe on his holy Name. Amen.

PRAYER FOR A CHURCH CHOIR

(Do you pray with your choir before they enter their places and you go into the pulpit? Many pastors do. It is wise and well so to do. The influence is great upon the singers, and reacts favorably on the music and thus upon the congregation. It is well to have the choir sing an Amen at the close of your prayer. It makes the congregation aware of the devotions and puts all in the house in a reverent attitude of mind. This prayer is in Scriptural language.)

It is a good thing to give thanks unto thee, O Lord, to sing praises unto thy Name, O thou Most High; to show forth thy loving kindness in the morning and thy faithfulness even at night. O Lord, God Almighty, behold and sanctify these thy servants; grant that they may in all wisdom and understanding sing thy praises. Keep them in the holy fellowship of thy saints, through the mercy and loving kindness of thine only-begotten Son, who liveth and abideth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

Briefer Form

We bless thee, our Father, that thou hast

brought us to thy house this holy Sabbath morning. May we be disposed to thy worship. Help us to sing with the spirit and the understanding and make melody in our hearts unto thee. May we be blessed in the service we render and be a means of blessing to those whom we lead in worship this day. We ask in the name of Christ. Amen.

SCRIPTURAL CONFESSION OF SIN

(Such expressions are always appropriate in making confession of sin. Few terms a minister can use are so appropriate.)

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy servants, for in thy sight shall no living man be justified. Our transgressions are multiplied before thee and our sins testify against us. But with thee there is mercy, and plenteous redemption. Remember not the sins of our youth, nor our transgressions: according to thy mercy remember thou us, for thy goodness' sake, O Lord. Cause us to hear thy loving-kindness; and to know the way wherein we should walk. Teach us to do thy will: for thou art our God. Hear thou from heaven thy dwelling-place, and when thou hearest, forgive! Through Jesus Christ our Lord. Amen.

SCRIPTURAL EXPRESSIONS OF ADORATION

(We do not make enough of adoration in our prayers, public and private. Our people would be more reverent if we adored God more. For this no expressions are more appropriate than many found in the Scriptures.)

Blessed be thou, O Lord God of Israel, our Father forever. Thine, O God, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and earth is thine. Thine is the kingdom, O Lord, and thou art exalted as Head over all. Both riches and honor come of thee, and thou reignest over all. And thine is the power and might, and thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name. Amen.

SCRIPTURE SENTENCES THAT MAY BE USED WHEN TAKING MISSIONARY OFFERING

"How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

"The liberal soul shall be made fat: and he that watereth shall be watered also himself."

"Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"Say among the heathen that the Lord reigneth."

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."

"And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed."

"All power is given unto me in heaven and on earth; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; and lo, I am with you always even unto the end of the world."

SCRIPTURE SENTENCES APPROPRIATE WHEN TAKING USUAL OFFERING

"Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

"Give the Lord the honor due unto his name: bring an offering and come into his courts."

"Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord."

"Vow and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared."

"Upon the first day of the week let every one of you lay by him in store as God has prospered him." "Freely ye have received, freely give."

"And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"Give unto the Lord thy God, according as the Lord thy God hath blessed thee."

"Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver."

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

"He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Helps for Your Church Advertising

Pictures always attract attention. In a page of advertisements the one that has some sort of a picture in it will catch the eye first and be read first and most carefully. The little cuts we sell are having great demand. One of the reasons is because they can be used in so many ways, on the regular Sunday church bulletins, on postal cards, on little hand bills or advertising cards, as well as in the local newspapers. Take such a cut as this, "A MESSAGE FOR YOU." Think how many applications it can have. The Gospel is a message, a personal message, Good News, good news for YOU. The Gospel is the greatest message in the world. Or you can use it in this way: The First Baptist Church of Blanktown has a message for you, adding the timely announcement you wish to make. Or, see how appropriate for an announcement of Rally Day, or a Social Gathering; in fact, of any statement you may wish to make and have it treated as personal to the one who is to receive it. This little cut can be furnished to our subscribers for only 75 cents. Order from *The Expositor*, asking for Number 471.



For a general ad take such as this in good display, with your local church name, hours of service, etc.

STARVING DOES NOT PAY

Man's True Self (personal spirit) requires food and exercise in order to live and grow.

Attend our morning worship at 11.

BLANKTOWN CHURCH

The following is suggestive:

REAL RELIGION

binds the heart to God; demands justice between man and man, class and class; attacks all evil, high and low; spreads the spirit of brotherhood and love; helps men to overcome temptation; purifies the home and social life, and makes them happier; gives comfort in trouble and peace in death.

BUT HOW

is religion to be brought to bear effectively

except through some organization or institution? The Church is the instrument, the great living Body through which religion expresses itself and does its work.

GO TO CHURCH TOMORROW

Here is another to which you can add all the local features of your service:

GO TO CHURCH TOMORROW

Don't be insensible to God's love, ungrateful for his benefits or heedless of your duty to him. Don't go drifting through life to the Shoreless Ocean. Relieve the everyday monotony and grind by an hour of rest and worship.

We add but one other:

YOU NEED YOUR CHURCH TOMORROW

Your church is working for your town (city).

Your church is working in behalf of womanhood and childhood.

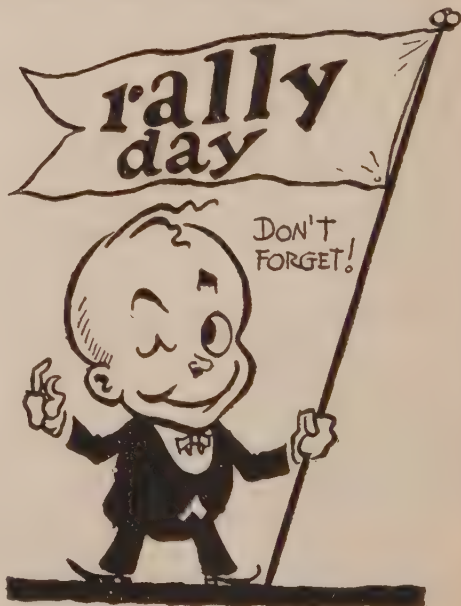
Your church is in line with your mother's prayers.

Your church is devoted to the purposes of God for men and society.

Your church rightly expects your immediate presence and help.

Your church gives you a chance to do for self and others what you can never do alone.

A cut more definitely suitable for Rally Day announcements or invitations is the following. It would make a good postal card reminder to be sent in the week before. The younger part of your school will be struck by something more lively than just plain print. This cut is Number 456, the price being 90 cents. The first cut, A Message for You, is suitable for any season of the year and for any sort of a message. For that reason it is well to have it on hand.



ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D. D., Roseburg, Oregon

Making Life an Adventure 678

Some remarkably interesting things came out in the trial of a case in court involving a moving picture corporation in Chicago recently. For instance, during the testimony a small business man, confessed to an ambition to be "a millionaire" in Wall Street, an ambition which he had little chance to fulfill in real life. "But I could pose as one," he explained, "and I would be getting a salary for doing it." A dear white-haired old lady, a typical grandmother, said she had read novels about regal looking dowagers with long pearl necklaces and diamond tiaras for years. While cooking and washing for her children and grand children for forty years she had dreamed of being "a great lady." A husky steamfitter who had worked at his trade since he was fourteen years old said: "A steamfitter doesn't have much time for adventure, but I have had my dreams. The desert, a black horse and romance—that is what I dreamed of. It isn't the acting nor the money. I didn't expect to be a star, but I thought there would be a few more thrills than we get in the steam-fitting business." These people are a sample of human nature. God has made us all to crave adventure. The true satisfaction of this craving can come only by making our common lives a beautiful adventure every day. Jesus did it and we can do it.

A Human Shell Full of Uncleaness 679

There has been recently discovered in California among the fantastic hills that rim the Mojave desert a petrified forest that is said to surpass anything of the kind yet discovered in America. Geologists say that when the uplift came that created the Sierra Nevada mountains the trees started growing on their hilly exposure. Then the floods came, washed out the trees, and in the course of a thousand years, or more, molecules of silica colored by oxidized minerals replaced the wood molecules. Thus is constructed the petrified forest. Among these colored logs of long ago there stands one stump that did not get washed out, a two-pronged petrified stump growing right out of the false bedrock, and standing ten feet high, a petrified shell filled with mud and lava. I have seen some old men like that stump. Simply an empty shell filled with the mud of their unclean lives and the molten lava of their wicked tempers.

The Pink-Headed Duck Chase 680

The foolish waste of energy in pursuit of things of comparatively little account is aptly rebuked by a Western newspaper editor who says: "Undaunted by the failure of the expedition to find a pink-headed duck in the wilds of Siam, a party of scientists sails Thursday to explore the valley of the Amazon in quest of a bird that breaks rock with its bill, swims, and resembles a bat." Commenting on it, the editor asks: "Of what value to human society would a pink-headed duck be, if an expedition found it in the wilds of Siam? What human comfort would it provide, or how would it add to human happiness? And there is the expedition of scientists to explore the valley of the Amazon in quest of a bird that breaks rock with its bill, and swims, and resembles a bat! Why not hunt in the valley of the Amazon for a cross-eyed bird that plays the fiddle with its tail and looks like the Teapot Dome?" The wastes and wastrels of life are among the saddest things in the world. If the money which the working millions earn every year were spent for only use and service for humanity living would be happier and nobler and the world purged of much of its regrets and woes. Let's call a halt on the "pink-headed duck" chases in our own lives.

The Need of Vision 681

A distinguished physician calls attention to the fact that in 1923 the death rate for automobiles per one hundred thousand was over fifteen per cent, while that for 1918 was only ten per cent, an increase of fifty per cent in a half decade. Ten years ago the figures were only a little over four per cent, showing nearly a three hundred per cent increase for the period. In other words twelve thousand more lives were snuffed out by automobiles in 1923 than in 1913. The doctor continues by saying: "Since almost every known factor of safety has been employed in the effort to lessen the increasing number of automobile accidents and the hoped for result has not followed, the relation of visual defects to automobile accidents is due for serious study and consideration. Numerous visual surveys (including that of the Herbert Hoover commission) have established the fact that between fifty-eight per cent and sixty-five per cent of the population of the United States have defective vision. The California League for the Conserva-

tion of Vision, after a long and carefully scientific investigation, publishes this statement: Two per cent of auto accidents are due to poor brakes; twenty-five per cent of auto accidents are due to recklessness; fifty per cent of auto accidents are due to defective vision. The Cleveland Automobile club's investigators have reported similar findings." This is a striking illustration of that oft-quoted declaration in the Old Testament that where there is no vision the people perish.

The Value of a Sense of Humor 682

A writer in *The Boston Transcript* relates that former Premier Asquith was addressing a political meeting one day when someone in the audience made a very personal remark concerning Mrs. Asquith.

"Who said that?" demanded the speaker angrily. There was a sudden silence. Then a man in the rear stood up, and pointing to a farmer wearing a dilapidated straw hat, shouted: "It was him wi' the coo's breakfast on his head!" The reply was altogether too much for Mr. Asquith, and he had to join in the general roar of laughter. There is nothing like a wholesome sense of humor to turn away anger and strife.

MARRIAGE AND GOD 683

In a recent book entitled "Wages" by Mary Lanier Magruder I find this most remarkable paragraph uttered by the husband to his wife: "What is the logical ending to marriages like ours? Can't you see that marriage has no excuse for being unless it binds in a formal tie what is already bound in spirit? That ineffable call of man to woman, mate to mate, flesh to flesh, yes—but spirit to spirit! Science does not, cannot explain it, except by mumblings about the law of natural selection. Crass materialism gropes in the dust after the secret, and ends even with the dust unexplained. It is the mystery of the earth that reaches past the stars to God himself. No law, no theory can supplant that inexorable impulse of man and woman to choose, each the other, from out the myriads going to and fro upon the earth. The wheeling worlds, the flaming planets, all that is material, all that is divine, sprang from some impulse of love to create. We speak of the eternal fatherhood; there can be no fatherhood without motherhood." This lifts marriage up into the realm of the God who calls himself not only Father, but Mother.

The World Does Grow Better 684

The *Adair Weekly Beacon* published at Adair, Illinois, reproduces from the ancient files of *The Anderson Kentucky News* back in 1849, the story of a farmer in old Kentucky, who, having decided to move to Oregon, advertised the sale of his worldly goods. In the long list covering ox teams, sugar troughs, spinning

wheels, and beef tallow, we find "one thirty-two barrel of Johnson-Miller whiskey seven years old, twenty gallons of apple brandy, and one forty gallon copper still." Then after another long list, including scythes and pitchforks and rifles, a half interest in a tan yard, forty gallons of sorghum, fifty gallons of soft soap, and "six head of fox hounds, all soft-mouthed except one," this further interesting paragraph occurs: "At the same time will sell my six negro slaves, two men, thirty-five and fifty years old, two boys, twelve and eighteen years old; and two mulatto wenches, forty and thirty years old." And yet there are some people who say the world does not grow better.

Keeping Step With the Age 685

No longer will the cry of "Mush, mush!" be heard as the United States mail dog team winds its laborious way over the torturous route between Nehana and McGrath, Alaska. This hazardous and picturesque method has given way, on the route in question, to the advance of progress, and the drone of a motor in a swiftly flying airplane will be heard on the still, frosty air instead of the crack of the driver's whip and the crunch, crunch of the dog team in the snow. The eighteen day trip of the huskies has been reduced to a flying time of less than three hours. Quite a difference! The church of today must keep pace with the government in progress. A few years ago a mere barn-like hall with a shed alongside for the horses was all that was needed to make a successful country church, but it is very different today. I was in a country church in California the other day where there was not only a beautiful church auditorium, but a splendid community hall with arrangements for moving pictures, and a commodious kitchen and dining room; and the old church of the type described above, standing in the backyard, has become a boys' club house with gymnasium and shower baths and a plunge. I need not tell you that instead of being a deserted country church it is now the vital center of not only the spiritual, but of the intellectual and social life of the entire community.

The Possibilities of the City 686

The modern city is the problem of the world. When H. G. Wells visited the United States he said the skyscrapers on the lower end of Manhattan Island looked to him like giant packing boxes which had been set out on the street and were waiting to be opened. These packing boxes of the cities are full of the good and the evil, the beautiful and the ugly, the shameful and the sublime. Charles Hanson Towne has put into a graphic poem this variety of life in the city of today:

"Roof-tops, roof-tops, what do you cover?
Sad folks, bad folks, and many a glowing
lover;

Wise people, simple people, children of despair—

Roof-tops, roof-tops, hiding pain and care.

Roof-tops, roof-tops, O what sin you're knowing,

While above you in the sky the white clouds are blowing;

While beneath you, agony and dolor and grim strife

Fight the olden battle, the olden war of Life."

Only Christ can purify the atmosphere and bring wholesome life to these huge packing boxes of the city.

687

Prohibition in the Land of "The Kalevala"

The new Republic of Finland, the legends of which are embodied in the greatest of the world's nature poems, "The Kalevala"—the poetic storehouse from which our own Longfellow drew his inspiration for "Hiawatha," has not only balanced her budget, but has started paying her debts to the United States. This is all the more remarkable because Finland should be classified with the other new republics since the breaking up of the Russian Empire, and for that reason has had little chance to establish so practical a tax system as is found in the older Scandinavian countries. This all becomes understandable, however, when we remember that Finland came into the family of governments with prohibition in its constitution. France and Germany could

both begin to pay their debts in a very short time if they would abolish the waste of alcoholic liquors.

The Cleansing Fountain

688

The fact that there is no water in Argentina with which wool can be washed clean has tended to increase trade with the United States, which is sending to the Argentine huge quantities of yarns made from dirty wool shipped to the United States. There is some property in the water in the Argentine Republic which prevents the cleansing of wool, all of which must be shipped to England or North America. This entails the payment of an export tax on the wool and an import tax on the yarns. Chemists say there is only one river in Argentina whose waters could be used to wash wool clean enough for manufacture into cloth. This river is a small stream in the north, too far from transportation facilities to be of use. When I read this interesting news dispatch from Buenos Aires I thought of William Cowper's famous hymn:

"There is a fountain filled with blood,

Drawn from Immanuel's veins;

And sinners plunged beneath that flood,

Lose all their guilty stains.

And I thank God with rejoicing that I can make the third verse my own:

"E'er since, by faith, I saw the stream

Thy flowing wounds supply,

Redeeming love has been my theme,

And shall be, till I die."

Illustrations That Suggest Sermons

REV. FRANCIS D. NICHOL, Mountain View, Cal.

The Happiest Man in the World 689
Acts 13:52. "The disciples were filled with joy." An examination of the various religions of the heathen world has revealed the fact that one of them has the equivalent of the Christian songs of joy and happiness. Heathen hymns of worship are filled with a certain sadness and longing, as though the heart yearned for something it did not possess. There are weird dirges and doleful chants, but no parallels to the glad anthems of praise that break forth from the lips of the Christian. The reason is that the heathen do not possess Christ. Joy, happiness, singing—these belong to the man who has Jesus dwelling in his heart. The true Christian is the happiest man in the world.

O Taste and See That The Lord Is Good 690
Psa. 34:8. What would you think if a Rip Van Winkle should proceed to build his house in your town, but refuse to install electric lighting wires, because he could not understand how light could be made to come out of the end of a wire? Probably you would reason with him on this wise: "Rip, don't trouble yourself with the how and why of it. Just

try it; for we can assure you, from our own experience, that it works." So with the temple of the soul. Do not go along endeavoring to light up its darkened chambers with the smoky, flickering candle of human speculation. Ask God to install a divine wiring system in your heart, and then will be fulfilled the Scripture: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Don't ask why—just try it.

Get in Tune With Heaven's Radio

691

Matt. 5:8. There is music, there is wisdom, in the air. They are as free as the medium through which they move. All you need is a receiving instrument, rightly tuned, and your life may be gladdened and strengthened by the messages they bring. The radio broadcasting stations are surely wonderful productions of a wonderful age. But there is something grander than these. Heavenly music, divine wisdom, even the wisdom that comes down from above, are constantly sent out from the great broadcasting station of heaven. If your heart is attuned to the Divine, you can receive these inspiring messages. Why not get

a new heart that can be made to vibrate in accord with the great heart of love from which all these messages come?

Don't Doubt Simply Because You Can't Understand 692

Cor. 2:10. We are now able to send over the wires 220,000 volts of electricity. There is almost inconceivable strength wrapped up in such a voltage, yet it passes silently along a copper strand for hundreds of miles. Can we tell just how this can be so—how the entire population of a teeming city can be warmed, and furnished with light and energy for all their tasks, by such a silent force? No! "Electricity," says a learned professor, "is the name given to an invisible agent known to us only by the effects which it produces." But do not therefore doubt its reality. Then why be so ready to doubt the promise of God to send power sufficient for all our needs, simply because we do not comprehend it?

The Uncertainty of Life 693

1 Cor. 9:27. A news clipping tells of a man who has just died from a fracture of the skull caused by falling down stairs in his own home. Life is a very uncertain thing. No man can tell what a day may bring forth. Eternity may confront us at any turn in the road. Are we doing like the Chicago lawyer who, though a will expert, died recently without making his own will? We may think we are good Christians, because we are helping others to a better place in life. But how about our own lives? Are they becoming better and purer each day? There is danger that we may lead others to Christ and ourselves be castaways.

Wrong Idea of Minister's Work 694

John 12:32, 1 Cor. 2:2, Luke 9:60; 2 Cor. 4:5. During my vacation in one of the large cities of America I attended service in a down-town church, where the pastor is a very popular preacher. On my way from the service on the street car, I talked to a stranger, and asked him if he had been to church. He said he had for the first time in a number of years, and then straightening up in the seat, and with a significant look on his face, he said, "I tell you it takes a strong preacher to hold me." That man had the wrong conception of the purpose of a church service, forgetting that he should go to church to worship God. We have too many people in the world today who want the preacher to hold them in the way of righteousness. Any excuse, however, will do when people want to do wrong and neglect the worship of God.—*S. C. Benninger.*

Rest In God 695

Hosea 2:18. "I will make them to lie down safely." In Korea, Grandmother Yu was being examined for baptism. "What benefits

have you received from faith in Jesus?" "Many. I will tell you of one; though you do not think it important, I do. Before I was a Christian I never slept through a night without starting up and lying awake, sweating with fear lest the evil spirits were bringing some disaster on our family or property. Now when the sun sets I commit family and possessions all to God, lie down and sleep clear through till morning."—*Korea Mission Field.*

At Ease In Zion 696

Amos 6:1. 'Woe to them that are at ease in Zion.' Dr. Len G. Broughton tells of a church which reported to its Association as follows: "Members received, none. Dismissed, none. Died, none. Married, none. Given to missions during the year, nothing. Brethren, pray for us that during the next year we may hold our own."

The Saving Blow 697

Heb. 12:11.. In the city of Pottsville, Pa., the broken end of a high voltage wire was lying upon the pavement, along which the engineer, Mr. Hildebrand, was walking, unmindful of the fact. Mr. Schlitzer saw the danger and yelled to warn him, but his voice was drowned by the noise around. Picking up a stone he threw it, and hit Hildebrand on the chest. He looked up and avoided the wire just as he was about to step upon it. With tears streaming down his face he thanked Schlitzer for saving his life. How often the Lord in the use of the chastening rod saves us from some terrible calamity.—*C. F. Reitzel.*

Sonship 698

Luke 15: 11. I was told once of an old man in a Yorkshire village, whose son had been a sore grief to him. One day a neighbor inquired how he was doing. "Oh, very bad!" was the answer. "He has been drinking again, and behaving very rough." "Dear, dear!" said the neighbor, "if he was my son I would turn him out." "Yes," returned the father, "and so would I if he was yours. But, you see, he is not yours, he's mine."—*Christian Herald.*

PATRIOTISM BUILDS 699

Neh. 4:12-23. Patriotism builds. The people that make their mark in the world are the people that build. That has been a characteristic of the Anglo-Saxon race. They have been makers, builders, pioneers, openers of new countries, daring danger to bring the wilderness under control. Pray for more of the old constructive spirit of the doer.

HELPS ME TO HELP MYSELF

Rev. Ira S. Primm, of Berlin, New Jersey, writes: "For suggestions and other helps for the minister *The Expositor* cannot be beat. If it is a day behind time in the mail I miss it. You help me to help myself."

THE HOMILETIC YEAR—August

VACATION

MISSIONARY SUNDAY

VACATION

The manner in which one spends his vacation time has a large influence upon the busy days which precede and follow it. The idea of a vacation necessarily involves at least a degree of past labor and the wonderfully constructed human body requires times of rest. There are some who imagine they are pieces of machinery which can move incessantly in a certain round of work, never ceasing and never flagging. They rarely stop long enough to repair the heavy wear upon the physical system, or to release the tension upon nerves and brain, until at last there comes a time when something goes wrong, and the fine mechanism which has stood such severe strain refuses to move and a useful life ends suddenly from "over-work," they say; when the more correct verdict would be "for want of rest." With intervals of rest the same work might have been safely done and the life saved for yet longer service.

Vacations are a necessity in these times when life is so crowded, and when the mind is so fully occupied. A change of scene, of climate, of companions, and even of occupation, brings a welcome relief, and releases the overstrained tension of nerve and muscle. That this change of habit is being appreciated is evidenced by the annual exodus from town and city.

SUGGESTIVE TEXTS AND THEMES 700

Vacation, Its Benefits and Dangers: "Then they that were scattered abroad went everywhere preaching the word." Acts 8:4.

The Ethics of Holidays: "Come ye yourselves apart into a desert place and rest for a while." Mark 6:31.

Sermons in Shoes: "As ye go preach." Matt. 10:7.

The Holiness of Holidays: "I will give you a rest." Matt. 11:28.

Studying Nature: Psal. 65:5-13.

Summer Sojourners: 1 Peter 2:9-11.

Choosing the Best: Phil. 4:8-9.

Appreciation and Contentment: Psal. 16:5-9.

Religion When We Rest: Mark 6:30-44.

Purpose of Taking a Vacation: John 4:36. To "finish our work." Rest in order to work. Like horses on a hill. They stop at the "Thank you-mams" and rest to make a stronger pull up the hill.

Learning of God in Vacation: Psal. 19:1-7, 14. By studying nature and seeing his wisdom, love and design in creation.

Some Pleasures in Vacation Time: Luke 24:13-15. I. Christians can commune together.

II. Jesus draws near. III. Have "good report" of others.

Service to Others in Vacation: John 4:5-10. "As ye go, preach." Speak to others as did Jesus to the woman.

Choice of Vacation Pleasures: 1 Cor. 8:13. Don't offend others by foolish indulgences. Don't weaken your own principles or theirs.

Dangers in Excess of Pleasures: 1 John 2:15-17. I. Over-love of the world. II. Forgetfulness of God. III. Usefulness. IV. Even harmfulness.

Result of Good Vacation: Isa. 40:31. Renewal. (I.) physical, (II.) mental, (III.) spiritual. We should rest, not for dreams, but to be and to do.

HOLIDAY REST

701

"In quiet resting places." Isa. 32:18.

Just what the weary toiler wants. He does not want to be idle, for he knows that true rest can only be found in pleasurable occupations. He seeks for something "to blow the cobwebs away." And the old saying, "Man made the town, but God made the country," is often on his lips. Various kinds of rest are spoken of in God's wonderful Book.

I. The rest of refreshment. After a strenuous time, Jesus, ever thoughtful of human weakness and weariness, said to his apostles: "Come ye yourselves apart into a desert place and rest a while." Rest here signifies ease or refreshment. Who can picture the glories of rest and refreshment with Jesus? It must have been a happy time! Rest is a time for looking up to the eternal hills.

II. The rest of silence. So signifies the word of the Psalmist: "Rest in the Lord." This is a state of absolute trust and confidence in him. Tempest-tossed, the soul rests in his wisdom, knowing that it is guided by love. This is the way of perfect peace.

III. The rest from trial. (Isa. 14:3.) Trial and sorrow may be expected by all men through life. But life is not all sorrow even at the worst. Sorrow can be turned into joy by our Lord. There is generally much more sunshine than storm. Rest from sorrow will be given to God's people. Joy will take its place.

IB. The rest of the soul. "Return unto thy rest, O my soul." A wise man's address to himself when he thought of how he had wandered from God and the unrest from which he had suffered. Only in Christ is there to be found perfect rest. Let us not then wander from him.

Mark 6:7, 12, 13, 30-32.

The method of taking a vacation depends largely upon the individual taste. Some make it altogether a time of gayety and dissipation and thus defeat its best ends. Others, who are wiser, mingle profit with their enjoyment, and come with a store of new ideas and with scores of beautiful pictures stamped upon their memories which may be recalled and may serve to brighten many a day. No better season than the present may be found in which to seek the restful experience of contact with nature in its beauty, and from stream, forest and sea find repose and rest.

In choosing a place in which to spend a little season the character of the place and the influence it may exercise may be considered. There are many places where rest and mental culture may be combined. The great number of summer schools and conferences, scattered over the land, have a refining influence on those who study, as well as on those who go only to rest. Some are purely religious in their character and to these many earnest workers go for inspiration and help. There is too great a tendency on the part of some to drop their religion when they go upon a trip, and mingle with the gay throng as though they were part and parcel of it. Much of the Sabbath breaking seen at watering places is done by persons who at home are considered good church-going people. The vacation which has a bad influence or which in any part loosens the sense of moral obligation had better be dispensed with.

For many hard working lives a vacation is an absolute duty. Some have so many depending upon their efforts that they hesitate to spend the necessary money for their own pleasure, and when they take time for rest, in the end they are acting wisely. Each one has the right to take care of health and to lay up a store of strength for future emergencies. Therefore, great care should be shown in the choice of a place of rest, that the moral, mental and physical being may be so refreshed that future service may be more effective.

SEEING IN VACATION TIME 703

Some one has said that another Beatitude should be added, "Blessed are those who help us to see." What a pity there is so much to see and so few that will use their eyes! People pay money to look upon shows and plays when the glory of one sunset, or the mellow of one dusk, or the thrill of one dawn far surpasses these gaudy displays.—*Charles L. Manson.*

704

A NATURE LESSON IN VACATION TIME

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies into the water, they keep their wings

out of it and, after swimming about a while they fly away with wings unwet. Now, this is a lesson for us. Here we are immersed in the cares and business of the world; but we keep the wings of our soul, our faith and our love out of the world, that with them unclogged, we may be ready to take our flight to heaven.—*J. Inglis.*

GOOD NEWS OF OUT-OF-DOORS 705

The out-door world teaches God's power. It note it especially in mountains, cataracts, great trees and starry heavens; but every flower, fruit or blade of grass is a miracle. Outdoors teaches God's goodness. What provision has made for feeding, clothing, sheltering? It teaches us to love beauty. It teaches us our own insignificance and at the same time the worth of mankind, for all this was created for man. Those that listen can hear the Creator's voice very clearly in his works.—*L. M.*

LEARNING FROM NATURE 706

This I learned from the shadow of a tree
That to and fro did sway upon the wall
Our shadow-selves—our influence may fall
Where we can never be.

—*A. E. Hamilton*

THE HAPPIEST VACATION HOURS 707

Vacationers, if you look back at the restful time of last summer or of the summer before you will find that the happiest hours spent were those in which you made another's burden lighter. Make the little church, the forsaken child, the sorrowful wife, the poor shut-in thankful that you came their way, and then, though you have gone back to your work and they see your face no more, the light you have kindled in that lonely spot will burn anew in their lives and they will learn from you, to

"Live in a house by the side of the road,
And be a friend to man."

—*G. B. Sanders.*

REASONS FOR THE VACATION HABIT 708

The country vacation habit has come to stay for at least three good and sufficient reasons, any one of which would be enough to justify it permanently. First, because it is an excellent thing for a man to get clear of the side of his business or profession for at least a month every year so as to get a good view of it from the outside and see it as it really is. Let him take time enough off out under the sky, among the woods and the meadows, the silver rivers and the singing brooks, to become a man again instead of a mere coining machine, and he will come back to his desk with a fresh taste in his mouth, an eye keen and clear to divide the important from the trivial, and a positive greed for attacking difficult and solving problems.

The second reason for the vacation habit

is that it restores to modern life that natural rhythm of work and rest, of busy season and slack season, that dependence upon season and weather and soil which was broken when we moved permanently indoors.

The third great reason for the vacation habit is that we work not in fractions but as wholes. A man must not only put his brain, but his heart and his body into and behind his work. The higher the pinnacle of efficiency to which we may raise one single faculty or power, the broader the basis of vigor and wide interests and enjoyment of life in all its phases we must put under it as a foundation, to keep it from tottering and becoming top-heavy.

Shrewd and successful trainers have found that when an athlete is raising himself to the highest possible pitch in one particular feat, such as the high jump, for instance, there will come a period when he will reach a standstill and make no further progress. He must drop his jumping and run across the country, or take an oar on the river, or box, or swim, give himself all-round training for a couple of weeks. Then he can come back and within a day or two add an inch to his previous record.

—W. H.

LONESOME FOR THEIR TUBS 709

A poor old couple in a great city toiled hard over the wash tubs day by day to earn the

pittance that kept them alive. Some kind ladies took them to a beautiful park for a day's outing along with others of the very poor. The old man and his wife sat with folded hands looking about upon the scene so unusual to them, when someone asked whether they were enjoying themselves. They answered that they were, only they were "a bit lonesome for their tubs." Poor old people, they had suddenly been taken from wearying toil and found themselves with no occupation, and being unused to such idleness they were uneasy.

So it is with many. After a year's steady work the time for vacation comes around again and they spoil it by making it an excuse for aimless loafing either at home or at some place chosen for the purpose. Or, the very opposite is the case. It is felt that all the pleasure and excitement possible must be crowded into the two weeks or a month, and as a result, late hours are kept, and the already tired body is compelled to be "on the go" constantly until the time for returning to the ordinary daily work.

Neither of these extremes is helpful. To state it briefly, the true way would be to find a different environment than our ordinary one, and at the same time to have some purpose or place in mind that would give interest and zest to each day without worry and responsibility.

MISSIONARY SUNDAY

The light that shines farthest abroad shines brightest at home. Fellow pastors, let us start this church year with a great appeal for and rally to the cause of missions. It is right. It is also wise strategy.

We place the following missionary material in this August number knowing that not until in September will come the fall start-off. But you will be laying plans and making preparations in August, even if you happen to be on a vacation. We are sure you will welcome this timely aid.

SUGGESTIVE TEXTS AND THEMES 710

The Guilt of Inaction: "Shall your brethren go to war, and shall ye sit here?" Num. 32:6.

The Christian a Debtor: Matt. 28:18-20.

Ready to Preach the Gospel: Isa. 6:8.

The Power of the Gospel: Matt. 13:33.

Studying the Fields: 2 John 4:31-38.

Sending my Gifts: Prov. 3:9, 10.

A Personal Response: Acts 26:12-20.

The Gospel for All Nations: Isa. 49:12.

THE UNIVERSAL SPREAD OF THE GOSPEL 711

"For from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name," etc. Malachi 1:11.

I. The Scripture testimony to the ultimate universal spread of the Gospel is full, clear, decisive. Given alike under Patriarchal, Mosiac, and Christian dispensations. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Psal. 22:27: "Yea, all kings shall fall down before him, all nations shall serve him." Psal. 72:11. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "And I, if I be lifted up, will draw all men unto me." "Ye shall be witnesses of these things, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

II. The same truth is evident from the nature of the case.

1. The need of redemption is universal.

2. The Gospel alone can satisfy the craving of mankind.

3. The Gospel is fitted for universal diffusion. The Gospel is at home in every clime and with every race. Its eminent simplicity greatly facilitates its onward march.

III. The voice of history confirms the conclusion. The Scriptures alone would be a sufficient warrant for our faith. Here we have God's works confirming his words. The witness of history is to the point when we consider:

1. The importance of the conquests hitherto won by the Gospel. Christianity has conquered every religion with which it came fairly in contact.

2. The proved weakness of the only weapons with which it can be assailed. Persecution, false philosophy, priestcraft. Let us fervently pray for the advancement of this kingdom. Let us cherish and promote the missionary spirit. Let us contribute liberally and cheerfully of our substance to this good end.

ENLARGE THE PLACE OF THY TENT 712

"Enlarge the place of thy tent," etc. Isa. 54:2.

Dispensational meaning. Domestic figure expressing increased accommodation for a more numerous family.

Grudge not. 2 Cor. 9:5-7. The more the tent is enlarged by lengthening the cords the more the stakes need strengthening that hold the cords and sustain the cloth covering.

Compare Acts—the enlargement as taught by Peter's vision, and the conversion of Cornelius, etc.

Enlargement means more enterprise for God; world-wide occupation of territory, a plan. Strength implies development. The missionary church must be strong in doctrines, in faith, in gifts to the treasury. The analysis of the text is suggested by the leading words: enlarge, lengthen, strengthen, gather, grudge not.

HEARING THE CALL 713

The older of two men was once urging upon the younger the claim of Christian work in mission countries, and the latter answered with an excuse that had a familiar ring: "But I have never felt any compelling call to give my life in that way." "Are you sure that you are within calling distance?" was the disquieting reply. Some of us keep out of calling distance—intentionally so. Go or send.

WAS JUST AWAITING ORDERS 714

A friend said to a mother whose son had been appointed as a foreign missionary, "I hope that you will be able to give him up to the work." "Oh" said she, "I gave him up to God in his infancy, but never knew until now where God wants him." Parents, are we holding our children as only awaiting orders? Young people, is the same your attitude?

SUCCESS OF MISSIONS 715

A tablet on the wall of a Presbyterian church in Aneityum, in the New Hebrides, contains the following inscription: "When the Rev. John Geddie, D. D., came here in 1846 there were no Christians, and when he left in 1872 there were no heathen."—Sunday-School Times.

THREE GREAT MOVEMENTS 716

Three great tidal waves are sweeping over the world. The first is religious. It expresses itself in Christian missions. Its force cannot be measured; its glory cannot be told. All nations are feeling the result. The second wave is social. It is the prohibition of strong drink. The third wave is political, expressing itself in the movement toward democracy. Its progress is astonishing. When the Constitution of the United States was adopted there were three republics in the world. Now of the forty-four governments twenty-four are republics.—United Presbyterian.

ANOTHER WIFE EXPENSIVE 717

"My wife is very ill. Can't you do something to save her life?" said an Oriental man of good standing to a missionary physician. He added, however: "With my large family, it would cost me a round sum to get another wife, and I cannot afford it." Medical work for women demonstrates that, according to Christianity, a woman's life is worth saving, even at a great sacrifice.—Missionary Witness.

ZENANA WORK 718

In many countries the women are kept in strict seclusion, at least the women of the upper and middle classes, and it is impossible for the male missionary to reach them. The female missionary, however, can visit them, especially if she is a medical missionary, and some of the most wonderful and blessed triumphs of the gospel have been made in these dark abodes. This is zenana work. It is very successful and resultful.

FRAGRANCE OF A GOOD NAME 719

In far-away China a young father brought his baby son to the missionary for baptism, and asked that the little boy be given the name "Moo Dee." This missionary had never heard a Chinese name like that, and after the baptism questioned the father about its origin. "I have heard of your man of God, Moody," the father said. "In our dialect 'moo' means 'love,' and 'dee,' 'God.' I would have my child, too, to love God."—*Sunday at Home.*

THE GREAT EXCHANGE 720

The story is told of a Hindu among the earlier converts of India who, having lost caste and been forsaken by family and friends, came to the missionary's house when his lonely life neared its end and he felt that death was close at hand. His creed and his hope were clear and he explained them very briefly. "Jesus has taken all mine," he said, "and given me all his—taken all my sin and guilt, given me all his righteousness and peace."

It was a wonderful exchange that is the very foundation of our salvation. Everywhere, in all nations, among the high and low, the learned and the ignorant, the terms are the same. There is nothing more or less than

this giving all that is ours, to receive all that is his. Our religion is a treasury of beautiful thoughts. Many grand aspirations, many lessons of wisdom and new truths come to bless and enrich the new life, but that which is vital lies in the great exchange.

QUIET INFLUENCE 721

"He thinks it better for his quiet influence to tell," said an affectionately excusing relative of one who had plenty of special opportunities of soul-winning if he had only used his lips as well as his life for his Master. "And how many souls have been converted to God by his 'quiet influence' all these years?" was my response. There was no answer. Quiet influence may be good, but active influence is better. This is especially true of missions. It takes activity to carry the course of missions around the world.

MUST TELL OTHERS 722

A missionary in the country field of Andong, Chosen, decided to send three of their number out to preach a month each in three villages where there are a few Christians, but no church as yet. One village is six miles from the nearest church, another five, and the other about three.

Andong Station's territory runs about thirty miles south, fifty miles north, and seventy miles east and west, making it eighty by one hundred and forty miles, but it is very irregular in shape. The population of the whole field is 700,771. Of these, 6,323 are Christians, so there are less than one in a hundred. But in Andong County, one in 67 is a Christian.

Many of the converts have given whole days or weeks to preaching the gospel. The new ones are not given any salary for this work. One man wanted to come to the Bible Institute in the spring, but he had been preaching in a town where there were several new converts, so he sent one of these to study and stayed on to preach. He had been a Christian less than a year himself.—*J. Y. Crothers.*

TOO MUCH WATCH MENDING 723

It is said that a soldier who enlisted in the Civil War took along his kit of watchmaker's tools, and while they were in camp he did considerable business. But one day when the order came to strike tents and prepare for battle, he looked around his tent in dismay and exclaimed: "Why, I can't possibly go, for I have twelve watches to repair which I have promised by Saturday night!" That man had forgotten what he enlisted for. There is too much watch mending in the Christian army. "Go." "Into all the world." "Make disciples of all nations." Be quick about it.

SEEKING HEATHEN 724

A missionary in Honan, China, writes to *t. e Record of Christian Work*: "One day

while I was talking to the people about 'Our Father which art in Heaven,' an old lady came in and sat down, listening attentively. After the others were gone she said: "The God you have been speaking of is the one I have worshipped all my life. I am now sixty-seven years old. At twenty my mother's eyesight began to fail, so I prayed: 'O God, if you will really make my mother's eyes well, I will offer a sacrifice of my own flesh.' She got well and I kept my promise and cut a piece of flesh off my arm and offered it up." The dear old lady showed me a great scar on her left arm where she had offered a sacrifice to 'Our Father.' 'Now,' she said, 'I want you to teach me this prayer (the Lord's Prayer) that I may use it daily.' I felt I could say as Paul at Athens: "Whom therefore ye ignorantly worship, him declare I unto you." There are seeking heathen. Let us seek them and help them."

TWO TELLINGS 725

In a prayer-meeting at Boston I once attended, most of those who took part were old men, but a little Norwegian boy, who could only speak broken English, got up, and said: "If I tell the world about Christ, he will tell the Father about me." That wrote itself upon my heart.—*D. L. Moody.*

SHALL WE UNTIE THEM? 726

Mrs. Montgomery tells the following illustration. A girl with her mother was looking at a picture of Christ before Pilate, where Christ's hands are tied. "Oh, mama," exclaimed the child, "I want to untie his hands." That is foreign missions. The hands that were nailed to the cross are tied because Christian people do not want to take his Gospel to the lands imprisoned because of ignorance.

WHICH ARE WE DOING? 728

If Jesus called his disciples to be fishers of men, who gave us the right to be satisfied with making fishing tackle, or pointing the way to the fishing banks, instead of going ourselves to cast out the net until it be filled? —*J. Wilbur Chapman.*

VACATION AND MISSIONS 728

At my old home in London, England, some fifteen years ago, was a group of young men, members of the local Y. M. C. A., who combined Christian service with pleasure. They would go out for a ramble through the country on their bicycles each Saturday afternoon throughout the summer, and when they came to a village, would halt, stack their machines, and conduct a short open-air service, preaching the Gospel to all who would listen, and distributing Gospel tracks. The rambles were carefully planned so that they were able to cover a wide territory during the summer; and as they went, they preached. Today, several

of that little band are missionaries in China and elsewhere, still seeking to obey the Savior's command, "As ye go, preach." Are you using your opportunities to the full in this direction?

SACRIFICIAL GARMENTS 729

A young missionary in China had adopted the native dress to get nearer the people. He had himself photographed in this garb and sent the picture home. His sister was shocked when she saw it and said, "What a gulf this strange dress has made between my brother and me!" A friend replied, "It may seem so, but what a gulf was placed between God and his Son when our Lord put on our dress by assuming our flesh and blood! He did it for your sake. Why should you object to your brother dressing like a Chinaman to win the Chinese?"—*Missionary Echo*.

THEY CALL 730

The first Christian missionary to visit the barbarians of Melita was welcomed; then the pendulum swung the other way, and for centuries the isles of the sea rejected messengers from beyond their horizon. But at last the Gospel has triumphed, and the welcome awaits the missionary. Not long ago a "Fiji Islander" was the type of the lowest paganism. Now, 83,000 out of a population of 90,000 Fijians are church-members, and in 1913 gave over \$50,000 to missions. "All our converts," writes a missionary, "are drawn from the ranks of the naked, dirty and savage cannibals; but they are transformed, clean and clothed. Every evening from individual houses the sound of praise and prayer is heard, as they gather for family worship."

From many of these lovely but lonely islands deputations of natives came to the mission stations, beseeching a white teacher to visit them ere their old people die; but there is no one to send. Who will go to these "barbarians" and tell them of the power of God?—*H. H. Dixon*.

REALLY SAVING SINNERS 731

Two priests of the Russian Church (in Siberia) met on a river steamer. The one warned the other against the Baptists, but the second retorted that he feared nothing. His people were such drunkards and ruffians that the Baptists could never make members of their churches of them. "But, dear colleague," answered the first, "that is the very material out of which the Baptists make their most devoted adherents."—*Record of Christian Work*.

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WAYSIDE OPPORTUNITIES

Acts 8:29.

It would be well if we should all carry ever and everywhere Philip's readiness to do good as he had opportunity.

I. Opportunity is a time favorable for the accomplishment of any purpose.

II. An opportunity lost is lost forever.

III. God gives opportunities to us all.

IV. Opportunities for Christian service are made known to us by the voice of the Spirit. Much depends on our being in a listening attitude.

V. If any one would embrace opportunities he must keep himself in thorough preparation for them. It is said that one of the secrets of General Grant's success was that he kept his soldiers always in drill. The question of succeeding with our opportunities is largely one of readiness.

HOW TO MEET TEMPTATION

Matt. 26:41.

Life is full of peril. Satan is no superstitious myth, but a cunning, treacherous, powerful foe. He tempted Christ; he tempted Peter; he tempts us. What are some of the conditions of victory when assaulted by him?

I. First, heart-consecration—the being wholly and loyally Christ's.

II. A second condition of victory may be called strategy. By strategy some armies succeed. It is one way in which the Christian may succeed. Paul hints at this when he says: "Be not overcome of evil, but overcome evil with good." Try strategy.

III. Avoid unnecessary temptations. People often run into temptations which do not lie in the path of duty. Pray, "Keep back thy servant also from presumptuous sins."

IV. But temptations will come; what then?

1. Watch. Keep the citadel. Watch every avenue by which the enemy makes approach.

2. Pray. Pray for either strength to overcome or a way of escape. 3. Fight. At all events fight. Keep up a continual warfare. Blessed is he that endureth temptation, for when he is tried he shall receive the crown of life," etc.—H.

"SERMONS IN SHOES

Matt. 10:7. "As ye go, preach."

There are two ways of preaching.

I. By our lips. Christ has made us his witnesses. We are to "go everywhere preaching the word." Let us not be ashamed to speak for Christ, teach for Christ, preach for Christ, labor for Christ. We men and women are his messengers.

II. By our lives. There is tremendous force

in silent preaching. The power of the church lies in the Christ-life of its members. A good life is an argument for Christianity sixty years long, one never misunderstood, and absolutely unanswerable. It is character that tells. A true Christian is a living Bible. The majority of outsiders never read any other. They form their impressions of Christianity, not as it is revealed in the holy Scriptures, but as it is revealed in us. The old African said: "A good example is the tallest kind of preaching." He was right. The world needs more of what some one has called "Sermons in Shoes."

ELEMENTS OF CHURCH STRENGTH

Isaiah 52:1. "Awake, awake, put on thy strength, O Zion."

Some elements of a successful church in our times:

I. Loyalty to God's Word. Bible teachings respecting salvation, character and duty are the standard by which the church is to be governed in accomplishing its mission. A church faithful to truth will be blessed by the truth.

II. Intelligent Christian living. It is good to have and believe the truth. It is better to live it. The church that lives well will succeed well.

III. Activity in service for Christ. The church becomes strong by practice. Putting forth strength is the way to gain strength. The church that serves God, he will honor. The working church wins.

IV. Fidelity to the church, its worship, work, officers, memberships, and its good name.

V. Unity. "In union there is strength." If unity and brotherly love prevail the church is irresistible.

VI. Systematic and liberal giving. A church that gives will get. A liberal church is likely to be strong spiritually and in every other way.—H.

CONVERSION OF THE JAILER

Acts 16:16-34.

I. What does it teach about sudden conversions?

II. Is conversion ever accompanied with violent emotions?

III. Did the jailer wait to mend himself morally first?

IV. What was his sense of need?

V. What is the condition of salvation?

VI. What is the condition of church membership?

VII. How soon ought you to join the church?

VIII. What evidences of regeneration did the jailer show?

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The Divine Springs

REV. R. KILLOUGH, Ripley, Tenn.

Text: "All my springs are in thee."—
Psalm 87:7.

There is a desire in the hearts of the multitudes of earth for something outside of themselves. There is a thirst for the waters of a river, the source of which is not to be found in human souls.

This spiritual desire is to be found not alone in the Christian heart, but also in the heart of the worldling, the heathen and the outcast. Pierce the veneer of pride and indifference that covers the worldling, touch the sensitive point of the pagan's soul, learn the truth from the outcast, and each will confess, "I thirst." They want; but they know not what they want.

This desire is not sinful; it is quite natural and necessary. It is placed in the soul by God himself in order that men might seek him. But only the believer knows its true significance; only he is fully conscious of the object of his desire. Only he can say significantly and consciously, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." It is the believer who sings in tones of thanksgiving to his God, "All my springs are in thee."

I. The first divine spring for which the believer praises God is the spring of assurance. One of the most intense longings of the human soul is for certainty. Men may pervert this desire; they may so blunt their sensibilities, that it becomes a vague fear, a mere superstition; they may practice all the wiles of which human ingenuity is capable to conceal it; but nevertheless it abides in the heart because planted there by God himself. Study the faces in the street; you will see it in the eyes of the passers-by. Underneath their pride, indifference, dignity or reckless abandon you will see the longing for assurance as to the purpose of the world, their own existence and their destiny. To the unbeliever life is a veritable interrogation point. He is forever haunted by the unexpected. He is always asking the question, "What next?" Man because he is human longs for assurance.

The Christian has this desire; but it is a desire fulfilled. He drinks from the infinite fountain of assurance, because his soul is stayed on God. He is not afraid of the unexpected. He encounters no surprises, for, whatever the divine purpose may be, that also

is his purpose. Life may be a mighty maze, but not without a plan, and the plan is God's plan with which he agrees. He is assured through the knowledge of the truth as divinely revealed that God's purpose with him on earth is a righteous purpose, and that his purpose for him through all eternity is a holy and glorious purpose. As he drinks from the divine spring of assurance he is made strong for the duties of life and prepared for all its exigencies.

II. The second divine spring at which the Christian drinks is the spring of happiness. The desire for happiness is innate. It is a thirst of the soul for that which pleases. It is a legitimate longing, for God is its author. It is due to the fact that man is made in the image of his Maker. God is spoken of as the ever blissful God. Man is commanded to be like him; therefore it is the duty of mankind to be happy. The chronic habit of being miserable, contrary to the belief of some religious fanatics, is in direct opposition to the will of God and the teachings of his Word. The inspired writers constantly use the word, blessed, which means happy, and not only exhort man everywhere to be happy, but tell them how they may find happiness.

The great error that man makes is to be found in his perversion of this God-given desire. God has created the thirst, and he has also uncovered the secret spring at which that thirst may be satisfied. But so many of earth's inhabitants, instead of drinking from that fathomless, inexhaustible fountain, prefer to drink from the shallow puddles of worldly pleasures that can never satisfy. It is an interesting fact that the pleasure that is found in the service of God is the only one which when carried to its limits, does not end in pain.

The Christian believer knows that, so far as ever satisfying his soul is concerned, earth's pleasures are vanity. But he looks not to them alone for happiness. They may be denied him, and still he is happy, for there has been revealed to him a secret spring that the world knows not of from which he drinks the waters of everlasting bliss. There is no pained mingled with his joy; his is not a pleasure that palls upon the senses, but ever increases his capacity for happiness and ever fills the

Rev. Thomas C. Willason



Walleroo, South Australia

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capacity. That experience is everlasting; it can know no end. It is limited only by the infinite bliss of the eternal God. His spring of happiness is in the Lord.

III. Another divine spring at which the believer drinks is the spring of fellowship with God.

The human heart demands personal companionship. Man is a social being. It is not good that he should be alone. He must associate with beings of a kindred nature with his own. Things, abstract principles, even the recorded thoughts of others do not satisfy. The cry that arises from his heart-hunger is for a person.

This desire is in no sense superficial. It has not been engendered by ages of constant association of man with his fellows. It is not due to a merely human custom; but it is fundamental to the very nature of man. It is of divine origin. It exists because man is in the image of God. It is a reflection of man's need for association with God himself. Because of his unique origin, his immortal destiny, and the glory and dignity with which he has been divinely crowned even human association alone is not sufficient for him. There are times when man stands alone among his fellows, when no mortal can approach him or satisfy the need of his soul, when the spirit within him calls for something higher, something deeper, something more vast than human companionship. It is the cry of the soul for its God.

This hunger for God is not confined to the Christian heart; it belongs to men of every condition, everywhere. It is a fundamental, human characteristic. But all that it holds forth to the unbeliever is a void within the

spirit. He is possessed of a thirst that knows not the means of satisfaction. His desire for God is a pain within the soul, and he knows neither its cause nor its cure.

But the Christian believer knows the nature of his soul hunger; he knows its origin and its means of satisfaction. He appreciates human companionship; he is grateful for the communion of saints and his privilege of walking and talking with men. And yet, what he seeks for in human beings he finds in perfection of God.

IV. Finally, a spring from which the Christian drinks is the spring of perfection.

Generally speaking, it is human to desire perfection, whether in the form of goodness, wisdom or power. Men everywhere realize their weakness, their incompleteness, the failure to measure up to even the standards they set for themselves. However weak, however intense that desire may be, it is the tattered remnant of the principle which God placed in the soul of man when he created him, and said at the time, "Be ye perfect even as your Father which is in heaven is perfect."

But only the Christian believer follows the course that leads to perfection of character. The methods of the world are futile; none of them prove their worthlessness and have to be discarded. Only the Christian has the perfect model, and the perfect means of conforming his soul to the perfect outlines. Only he drinks at a fountain that is capable of quenching his thirst.

These are the divine springs at which men must drink if they are to satisfy the God-given desires of their hearts. There is no hope of satisfaction unless they can look up into the face of God and say, "All my springs are in thee."

Bondage of Sin: Children's Sermon

REV. WILLIAM T. McELROY, Louisville, Ky.

Text: "He shall be holden with the cords of his sins." Prov. 5:22.

(Use as object illustration a spool of black cotton or silk thread.)

This text tells us that a man who sins against God is "holden with the cords of his sins." Perhaps we will understand the meaning more clearly if we change the wording of the text a little and make it read: "He shall be handcuffed by his sins," or "He shall be tied down by his sins." It shows us that though our sins may not seem to be very bad at the time we commit them, yet later we will find them holding us back in life and their effects doing us harm even after we have forgotten them.

In "Gulliver's Travels" we are told the story of his journey to a land where the people were no bigger than his little finger. Being tired after his long journey, and seeing no one

near, he laid down upon the grass and went to sleep. When he awoke he found he was tied down, hand and foot. The little people into whose land he had come, fearing he might do them harm, had driven small pegs in the ground and roped him down. The ropes were hardly stronger than thread, but they had tied so many of them about him that he was utterly helpless.

You see it is easy to break one strand of thread. I wind it once about my wrist with a jerk—and it is broken. I wind it five times about my wrist—a little harder jerk and it breaks. But now I wind it around and around—thirty or forty or fifty times—and then no matter how hard I jerk it holds me fast.

It is so with our sins. We think a little sin does no harm and so we do it again and again. But by and by we find it has grown into a habit of sin that binds our character.

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so, that they cannot grow as God meant them to grow; binds us so tightly that apparently we cannot break away from the bondage of our sin.

Some boy or girl tells a little story. It is such a little story that we call it only a "fib." Not much harm in that, we think, so we tell another—and another—and another. Before we realize it our story-telling has bound us so tightly we are apparently as helpless to break away from falsehood as Gulliver was from the midgits of his story.

Or possibly some boy or girl pouts a little. The corners of the mouth draw down just so, and the eyelids come halfway shut, and there is a disagreeable, cross look on the face. Not much of a sin, thinks that boy or girl, so it is done again and again. Then if we do that over and over it gets to be such a habit that we are hardly able to look pleasant at all, and our disposition is ugly and unpleasant, and those we know keep as far away from us

as possible. The little sins have tied us down—handcuffed us—and will keep us from a happy life and useful service in the work that God has for each one of us in his world.

If this is true of little sins, it is even more true of bigger sins. And here is one thing we must not forget: Little sins soon grow into big sins, and all sin makes sad the heart of our Father in Heaven who loved us so greatly that He sent his Son to die for our sakes, that we might be saved from our sins.

If we live every day the best we know how if we will try always never to do anything that is wrong and always to do only what is right; and if we will ask Jesus to help us to be the kind of boy or girl he wants us to be we shall never be "handcuffed" by our sins or "tied down" by them, but shall grow as the Bible says Jesus grew when he "increased in wisdom and stature and in favor with God and man."

"The River of God"

REV. THOMAS S. HICKMAN, Birmingham, Ala.

Text: "It was a river I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." Ezek. 47:5.

Not many weeks after the Armistice was signed a group of young people met on the banks of the Hudson River, and as is peculiar to young people, they were discussing just what would have to be done in the reconstruction of the world. Some one suggested that religion might have some part to play. Whereupon a young college man asked, "What is there in religion?" There was an older man in the group, and he immediately asked, "what is there in the Hudson River?" He did not wait for an answer, but proceeded to answer his own question and to show the analogy between the Hudson River and religion.

Trampers climbing Mt. Marcy meet the Hudson rising in Lake Tear-of-the-Clouds, and slake their thirst from a cooling brook; so believing people discover refreshment in religion. A little farther on its course the brook provides campers with a bathing pool where they wash themselves, and at its lower end the Hudson receives the filth of New York City from a hundred sewers and sweeps it out into the salt sea. Thus religion cleanses individuals and communities. Along part of the river's course mills are built, and the stream supplies them with power. Religion has always been found an incalculable reinforcement. Sometimes the power in the stream is transmuted into electricity and carried to light the streets and homes of many towns. Faith has found illumination in fellowship with God. The entire valley through which the Hudson flows is made more fertile by the presence

of this body of water; and religion is a source of fruitfulness in human life. Upon the river broader stretches steamers and barges carry freight and passengers; so believers know themselves upheld by their trust. The Hudson forms part of New York's harbor, affording quiet anchorage for ships and opening a way through the bay into the vast Atlantic supplies a passage to the great deep. So religion both furnishes peace to men in search of haven, and an outlet to adventure on the boundless sea. The river beautifies the landscape; and men of faith find life enhanced with loveliness when they are aware of the presence of the living God.

Twenty-five hundred years ago the prophet Ezekiel was an exile in the land of Babylon. He had lived to see the destruction of Jerusalem and the beautiful temple that Solomon had built razed to the ground. Here in the last section of his book, chapters forty to forty-eight, he gives us a beautiful symbolic picture of the ideal temple that his soul longed to see realized.

What Ezekiel saw in his apocalyptic vision was the great outpouring of the Spirit of God for salvation in the Bible is often thought of as coming in like a river. The vision was partly fulfilled in the coming of Jesus with emphasis on personal righteousness through the power of God's Spirit. The River of God has had its small beginning, and has come on down through the ages, a mighty stream providing these wonderful assets to the believing Christian.

It brings refreshment to the soul of the believer, just as water brings refreshment to the thirsty traveler. There is wonder

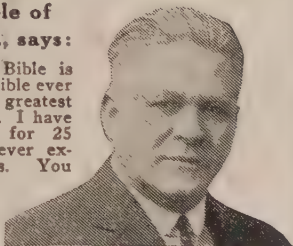
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strength in the thought of God-with-us, God helping us over the hard and difficult places. There are times in the lives of all of us when trouble breaks in like an avalanche and the bottom seems to drop out of things. But what strength of refreshment there is in the thought that God is still righteously reigning in the earth!

Religion restores the morale for life. The list of men who have been fortified by their faith and refreshed when tired and discouraged is too long to mention. Martin Luther found religion a tower of strength when weary and discouraged with the burden of the Reformation. The list of weary pilgrims who have found refreshment in God's River of Life could not be exhausted for "everything the river touches shall live."

There is cleansing in its life-sustaining stream. Over and over again in the Scriptures the prophets declared faith in the power of religion to cleanse the believer from sin. Isaiah said: "Though your sins be as scarlet, they shall be like wool." Ezekiel said: "I will sprinkle clean water upon you and ye shall be clean." The New Testament presents even stronger emphasis. Christ said to the paralytic, "Son, thy sins be forgiven thee." To the sinful woman, he said, "Neither do I condemn thee, Go and sin no more." To the woman of Samaria, he said, "If thou knewest the gift of God, and who it is that saith

unto thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."

The people of the early Church believed in this cleansing power of religion. The drunkard was made clean; the harlot sinned no more; the thief became honest. Paganism was unable to withstand the arguments of Christianity as illustrated by the lives of its adherents. As Dr. Glover has said, "The Christians outlived, out-thought and out-died the pagan world." Charles Darwin in reporting his voyage in the southern Pacific, wrote, "The lesson of the missionaries is the enchanter's wand." Darwin found people in the lowest stages of savagery in his first voyage, and six years later, after Christianity had been introduced among them, he found them almost completely transformed.

Dr. Schweitzer, the famous Biblical critic, who went out as a medical missionary to Equatorial Africa, writes of his first impression of a Christian congregation: "As we mounted the hill through the rows of neat bamboo huts belonging to the negroes, the chapel doors opened for service. We were chapel doors opened for service. We were introduced to some of the congregation and had a dozen black hands to shake. What a contrast between these clean and decently clothed people and the blacks that we had seen in the seaports, the only kind of native we had met up to now! Even the faces were not the same."



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The influence of the Gospel in Japan, India and China has produced similar results. Whenever and wherever men and women come under its influence its cleansing power is demonstrated. It not only cleanses from sin; it purifies and refines moral and business ideals.

The River of God brings power to the unbeliever. Man is pitted against the physical universe, but through religion he is given strength to rise above his environment and to conquer it. Once Sir Walter Scott was very much discouraged and felt like quitting in his battle to pay off his creditors; but the thought that God supplies power was the force that kept him working. Sometimes the feeling of oppression that comes to one hemmed in by the mass of his fellow mortals proves depressive, but religion gives one power to rise above this on wings of faith. But above all, religion enables man to conquer himself. When the inventor Morse was seeking money from Congress to finance his telegraph lines, he became discouraged because there seemed no chance for the bill granting an appropriation to be passed. That night he talked it out with God in his hotel room, and a serene peace came over him, and he went to bed to sleep like a child. On the morning he was prepared for departure from Washington, when to his surprise he was informed that the bill had passed.

It brings illumination to the soul of the believer. He is granted a wisdom that enables him to see distinctly and clearly when the non-Christian cannot. When Paul was sailing to Rome a prisoner, he admonished the centurion in charge and the master of the ship not to sail on. They regarded him as a religious crank and "believed the master and owner of the ship more than those things which were spoken by Paul." Paul had spiritual illumination, and the shipwreck he warned them against became an actuality.

It brings fruitfulness. The Psalmist tells us, "Blessed is the man that walketh not in the counsel of the ungodly . . . he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;

his leaf also shall not wither; and whatsoever he doeth shall prosper." The active Christian life is a fruitful life in good works and words of encouragement that will lead others to live for Christ.

It brings hope and buoyancy to the soul of the believer. When the Pilgrim Fathers landed on the barren and inhospitable shores of New England, the only thing that saved them from despondency was their hope in God. Hope keeps our faith alive today and keeps us working with a glorious optimism that despite all of the seeming growth of evil truth and righteousness will ultimately prevail.

It brings serenity and peace to the religious man. He, like Paul, knows in whom he has put his trust, and believes and knows that God is able to keep the things he has committed unto him. No true and permanent peace can be found until the soul is anchored in God. Then, and then only, can the storms of life pass over our heads and leave us tranquil and unafraid.

It also brings adventure, for there is plenty of adventure in the life of faith. We think of the pioneer Abraham leaving his ancient home to make a grand and glorious adventure with God in a new and strange land. Innumerable others have found the life of faith a wonderful adventure, sure of an ample haven at the last.

Yes, the River of God is the stream of salvation which issues forth from the very throne of God and manifests itself in the religion which our Lord Jesus Christ taught and lived here on earth. It brings refreshment, courage, cleansing, power, illumination, hope, peace and adventure to the believing soul. Because of these the religious man has a sense of permanence which the irreligious man can never have. In a shifting world, where opinions are in flux, customs changing and restlessness is an infection in the air, he who is steadfastly sure of God towers like a giant rock and men shelter themselves beside him. Religion, providing a man has enough of it, makes him as "rivers of water in a dry place, as the shadow of a great rock in a weary land."

Love and the Mysteries

REV. J. B. BURKHARDT, Montevideo, Minn.

Text: Though I understand all mysteries and have not love, I am nothing." 1 Cor. 13:2.

When St. Paul's Corinthian audience heard the word "mysteries" there was conjured up in their minds an entirely different picture from that which springs in the modern American mind. They did not think of the mysteries of science or the mysteries of the stars or even the mysteries of a haunted house. On the contrary the Corinthian would think of the Eleusinian Mysteries that were regularly celebrated on the road from Athens to Corinth,

or the Orphic Mysteries which kept alive the memory of the great singer, Orpheus, or the Mystery of Samothrace or of Ephesus.

These secret cults were so common at the time that it is very possible that some of the heathen converts in the Corinthian church had been initiated into one or more of them and could say, "I understand the Eleusinian, or the Orphic or the Ephesian Mystery. Probably Paul knew that some who would read his words would recall the sort of miracle play which had been enacted before their eyes when

they were initiated into the Eleusinian Mystery. They would recall how Cora had been snatched before their eyes by Pluto, the god of the underworld; how her mother Ceres, the goddess of agriculture, had mournfully searched for her while all growing things withered under her neglect. They had seen the daughter restored after the mother had gone to the underworld to beg for her and had witnessed the gift of agriculture to the world as a final result.

Others there were who had not been initiated but who knew that the candidate was purified by a sacrifice and then led after prayer and fasting, through dark passages, confused with terrifying sights and sounds, but was at last allowed to return to the light and given a view of their goddess.

Some of the members of the church had probably met on the wharves of Corinth sailors who feared no storms at sea, for they knew the Mystery of Samothrace and its protecting secrets. Others had encountered the superior air of members of the Orphic Mystery who had learned secrets guaranteed to give them peace in the life to come.

Recalling that this is the original meaning of the word "mysteries" we can easily paraphrase the text to read: "Though I understand all the secrets of all the fraternal societies and have not love, I am nothing." For any one at all familiar with the ritual of our great secret societies will see a strong resemblance between the "Mystery" of the first century and the lodge of the 20th.

To be perfectly frank with St. Paul we must explain that he himself, in using the word, was not thinking of the cult at all. He was using the word in a secondary sense, namely that of some hidden truth, the guardian of which could impart it only to those who earnestly sought it and under the most favorable circumstances. It is in this sense that he speaks of the "mystery of godliness," the mystery of the transformed body at the resurrection, or the mystery of salvation.

But we will do no violence to the meaning of the writer if we substitute the word "lodge" for "mysteries" and read it as we have suggested: "Though I understand all the inner meaning of the ritual of my lodge and have not caught the spirit of love, I have no right to be considered a member."

In fact we can win some practical inspiration by translating the entire chapter into the vernacular of the lodge: "Though I speak with heavenly eloquence in the lodge room, if I have not love, I will make no more impression than a sounding brass or a tinkling cymbal. And though I understand all the ritual of the lodge and have such faith in its worth that I can move mountains of opposition, and have not love, I have no standing as a member. Though I bestow my entire fortune to feed the poor in lodge, and though I give my last

ounce of strength to carry on its work, brings me no satisfaction, unless I have loving spirit in the task."

Here then is a test by which any brother may decide whether he is a credit to his lodge or not. By studying these words he may learn whether he has caught the true spirit of fraternalism or whether he has been carried away by less important features. If he feels that he has not been wielding the influence should in his organization, he may find the answer here. If he feels that he is not getting enough satisfaction out of his lodge work, perhaps he can find the explanation here. Never has the true inwardness of fraternalism as well as of religion been so clearly and powerfully expressed.

Paul was one of the most practical men the world ever saw. He never allowed mere emotion to carry him away. Always he came back to the sober realities of life. So he does in this chapter. He drops suddenly from the rhapsody on love to a dozen practical tests lest any man plume himself falsely on having this great essential in his heart. He has wished to encourage sentimental people whose energies are expended in words. To such he sets a severe heart searching:

"Have you," he asks, "the drab negative quality of patience as well as the bright positive quality of kindness? Can you endure without complaint, as Lincoln did, slights, insults, open wrong, in the constant hope that the erring brother may come back to your friendship again? Do you, on the other hand, make it a constant practice to fill the lives of those about you with thoughtful deeds of love? If you do not you cannot claim to have this supreme quality."

These are his first two tests. The next to deal with our relations to inferiors and superiors respectively. "Can you," he asks, "look without envy upon a brother who has received honors and gifts that you believe to be your due? Can you, on the other hand, endure sudden prosperity or unlooked-for honors without a desire to strike envy from the hearts of your former equals?"

Then he passes on to life within the lodge room: "Do you ever injure the feelings of your brothers by rude and unseemly conduct or by heedless scrambling after privileges that you think are your due? Love does neither of these. Or if others forget themselves and commit these faults are you easily aroused and resent their conduct? Love is not easily provoked."

"How have you dealt with erring members? Have you endured all manner of wrongs from them? Have you persistently turned a deaf ear to unpleasant rumors, believing only what was good about them, and hoping ever that they would mend their ways to win the love and respect of all? Have you been the last to censure and the first to forgive?"

If you have done these things, then your life is crowned with the greatest and most enduring of all graces.

Parables of Safed the Sage

THE PARABLE OF FAR VISION

The little sister of the daughter of the daughter of Keturah is two years old. And she hath learned to use the Telephone. And she called me an thesPhone, and she said, Good Morning, Grandpa. See my New Blue Dress. Isn't it pretty?

And I said, It is lovely, my dear; and I am happy that it is thine. Ask thy mother to bring thee over when the day is a little older, and be sure and wear thy New Blue Dress.

Now the little damsel had no doubt that her Grandpa who could hear her Voice could see her New Blue Dress as far as he could hear. Therefore did she say, Good Morning, Grandpa. See my New Blue Dress. Isn't it pretty?

And after a while she cometh to see me. And after she hath hugged the Wooden Bear, she showeth me the New Blue Dress, and it is just as pretty as she said it was, and she more fair than the Dress.

And who shall say that the little maiden doth overestimate her Grandsire's Power of Vision, or expect too much of him in asking him to behold her New Blue Dress by Telephone.

It is the gift of love which maketh it possible to behold things that eye saw not, and to hear things that ear heard not, and to rejoice in things that entered not into the heart of other men, even the things which God revealed to them that Love Him and love other Good and Pure and Lovely things.

Now there be those who say, Love is blind; and who affirm that the Lover beholdeth qualities in his Beloved that exist only in the Mind's Eye. But the Mind's Eye is the Eye that really can see; for an eye without a Mind is such as one may buy at the Fish Market, two with every Herring or Horn-pout, and those Eyes be as good for the beholding of the finer things of life as the Eyes that some men have.

Now the real Lover seeth what others may not behold, and that is Half the Joy of Loving. For other men say of her whom he loveth, She is like unto her Sister, but he saith, She is like unto a Star. And others say, She doth resemble her mother, but he saith, My Love is like a Red, Red Rose, that's newly sprung in June; my Love is like a Melody that's sweetly played in tune. And he is right and the rest are blind, and cannot see afar off. For the vision that Love giveth is true Vision. Wherefore I am not so Stupid as to confess to the little sister of the daughter of the daughter of Keturah that I cannot see her New Blue Dress by Telephone. For I can and do see it with the eye of Love.

PRINT THIS ON THE LAST PAGE OF YOUR CALENDAR

Rev. G. A. Leichter of Buffalo, N. Y., prints the following on the fourth page of his calendar. You can use it if you give him adequate credit for its authorship:

"My Church and I"

I thought my Church was narrow; that in her service I was denied the joy of Life. I thought that other folk more fully entered into times' rich gain and found great happiness I knew not of.

But then I stopped to think! Not narrow was my Church, but my own selfish heart craved things of fleshly ease.

It was not my church, it was I!

I thought my Church lacked sociability; that folk both came and went and no one seemed to care in either case. I thought that other places offered so much more joy to strangers.

But then I stopped to think! There was no unsociability about my Church; it came to me I'd hurried home without a thought of the strange face.

It was not my church, it was I!

I thought my Church was Dead. I wept at that grave thought that she no longer faced a moving generation, with a vital message. My face was wet with weeping! If we could but have a Preacher come to raise the dead to life and fill my Church, how gracious that would be!

But I was startled as I stopped to think that I was weeping all alone and for myself. I found I'd never lost the grave-clothes and the napkin still did tightly bind my lips; that no word to lift the lost had ever issued from my heart. I found that I was Dead!

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We are happy to have you make use of the personal service of this department, whenever you desire information about books. Please address (enclosing stamp for reply) Rev. I. J. Swanson, 270 S. Chestnut St., Ravenna, Ohio.

Ideas of God in Israel, Their Content and Development, by Edward Pace, M. A., D. D., 260 pp. Macmillan, New York. A thorough and scholarly examination of the ideas about God held by the Israelites at various stages in their history, including the ideas about God held by the Jews in Jesus' day. The views of the prophets regarding God, and the legalistic conceptions of the Deity taught by the priests, are carefully analyzed by Dr. Pace. He tells us that side by side with these higher ideas of God, the common people at various stages of their history, thought of God in crude, even animistic, ways, associating his worship with stones, trees, waters, the heavenly bodies, etc. God's revelation of Himself to prophet and priest was imperfectly apprehended even by them; much more so was this true of the common people.

The God of the Early Christians, by A. C. McGiffert. 200 pp. Scribner's, New York. The chief interest of this book lies in its tracing the development of the doctrine of the Person of Christ in the early days of the Christian church. Dr. McGiffert examines Jesus' own ideas of God, the ideas of God held by the Jewish and Gentile Christians respectively, and the Pauline teaching regarding the relation of Christ to the God of Israel. According to the author, it was Paul who made Christianity a universal religion by relating it through Jesus to God, as the God of the whole earth, with Jesus as the Savior of all men—one God the Father and one Lord Jesus Christ. Theologians, both conservative and modernist, will find this book interesting and intellectually challenging.

Gates and Keys to Bible Books, by Leonidas Robinson, Ph. D., Sec'y. Board of Education, M. E. church, South. 383 pp. Revell, New York. A very useful and needed book for S. S. teachers and other lay students of the Bible. It gives the main teaching of each book of the Bible, its references to the Messianic hope, fulfilled as all the world knows in Jesus Christ, and the progress each book makes in unfolding God's thoughts and plans for man. It points out also the great spiritual lessons of each book for everyday life.

The Acts of the Apostles, by G. Campbell Morgan, D. D. 547 pp. Revell, New York. Dr. Morgan is a popular Bible teacher, as well as a man with the vision and burning zeal of a true prophet of God. In the Acts of the Apostles he traces the working and teaching of the Christian church in

its early years, when it manifested the power and fruits of the Spirit, as it followed and obeyed the living Christ. The story of the Acts is that of the free outworking of the Spirit of Christ in the hearts and lives of Christians in earnest. They turned the course of human history. Dr. Morgan's expositions give one a grasp of the real message of the Acts.

Concerning Christ, by A. H. McNeile, D. D. 155 pp. Appleton, New York. Sermons and addresses on various aspects of Christ's life. The second part of the book deals with the stories of the Passion week. The volume develops in a thoughtful way the N. T. conception of Jesus "through (whom) the life of God entered into humanity, and through (whom) the love of God suffered in order to save." "The Road to Christian certainty," Dr. McNeile reminds us, "is through personal experience, open to all, of the living Christ."

Christianity at the Cross Roads, by E. Y. Mullins, D. D., President of the Southern Baptist Theological Seminary. 289 pp. Doran, New York. An able book, heartening to all who hold to the Christianity of the N. T.—a faith challenged, opposed, but not overthrown, by foes both within as well as without the church. Dr. Mullins points out that present day religious controversy is really about facts, "the facts of Jesus Christ, of the N. T. records, of Christian history, and of Christian experience." The issue is between Christianity as a religion of redemption and a so-called Christianity of mere moral and social reform. The author's defense of Christian teaching against assaults from philosophy, science, historical criticism, and comparative religion, is masterly and convincing.

The Pharisees, by R. Travers Herford, B. A. 248 pp. Macmillan, New York. A sympathetic and scholarly account of the rise, development and teaching of Pharisaism, which originated centuries before Christ, and still influences Judaism. The author holds that Pharisaism has many religious ideas and ideals which are valid and valuable for today; indeed he thinks the time may come, after Christianity has fulfilled its special mission, when Judaism, modified as it is by the teaching of the Pharisees, shall "be able and ready to offer its imperishable treasure" to the world. A remarkable hope! No doubt there are elements of great value in Pharisaic teaching; but the N. T. references to the Pharisees set them in an unfavorable light.—Jesus held the Pharisees of his day, both as to teaching and practice, in scorn.

Modern Discipleship and What It Means, by Edward S. Woods. 188 pp. Macmillan, New York. This book sounds strongly the note of personal experience of God in Christ, as the test, as well as the power and joy, of discipleship. It shows such a type of religion to have "amazing richness, in the grandeur of its goal, the width of its outlook, the closeness of its relation to common life and the strength of its appeal to all the powers of body and mind which man possesses." Some of the more significant chapters of the book expound the meaning of faith, Christ and character, and the value of Bible study.

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Quiet Talks About Simple Essentials and the Present World Outlook, by S. D. Gordon. 199 pp. Revell, New York. Mr. Gordon has a great following, who will find this new book of his characteristically assuring and faith inspiring. He is a gracious-spirited Fundamentalist. He here treats The Book, The Man, The Breach of Sin, The Man's Death, Personal Choice, Compromise, Four Angles of World Vision, Woman's Status, and Bodily Healing.

A Layman's Confession of Faith, by P. Whitwell Wilson, author of "The Christ We Forget." 208 pp. Revell, New York. An able and brilliant popular defense of the main positions of historic Christianity. Mr. Wilson answers the following questions: Who is Christ? What is a Church? Why read the Bible? Is the Bible inspired? Did miracles occur? How was Christ born? Can Christ Save? Is happiness wrong? Can Christians earn a living? Does Science upset faith? Can the home be preserved? Will wars ever cease? Did Christ rise from the dead? Will Christ come again? Is the Trinity a myth?

The Way of Prayer, by Peter Ainslie, LL. D. 203 pp. Revell, New York. A gem of a book on prayer. It has deep insight into the meaning, value, and place of prayer in the everyday life of a Christian and of the church. It gives wise directions on the practice of prayer. A valuable feature, too, is its many quotations from the greatest writers on prayer.

The Call of the Upper Road, by Kathrine R. Logan. 159 pp. Doran, New York. Six inspirational chapters, by a former national Y. W. C. A. secretary, on the call of the Upper Road,—the way to the heights of clean, purposeful, and consecrated living. A notable feature of the book is its many apposite and beautiful poetical quotations.

The Mastery of Life, by Councillor. 534 pp. Continental Book Co., New York. Much sound counsel on self-fulfillment and self-realization, to be attained through the intelligent direction of one's life, especially by the formation of good habits and character, by the practice of self-discipline, and by a constant effort to make progress in the things that count. Problems of securing good health, developing an active and alert mind,

of work, of personality, and cultivating the things of the soul and spirit are helpfully treated. The author fortifies his counsels by numerous pertinent quotations. One of the best of "how to succeed" books.

The Religious Experience of John Humphrey Noyes, by George Wallingford Noyes. 2416 pp. Macmillan, New York. An interesting account of a strange, fanatical, yet thoroughly sincere character,—founder of the Oneida Community. His life is worth studying, especially in connection with his religious communistic experiments. He was a perfectionist of the extreme type. This book tells of his career as far as his founding of a religious community at Putney, Vt., which was the precursor of the Oneida Community. The author promises to tell the story of the Oneida Community in a later volume.

God's Open, by James I Vance, D. D. 204 pp. Revell, New York. Sixteen sermons on the religious meanings of the great out-of-doors. Dr. Vance speaks with enthusiasm of "God's Open," which he knows so well, but his chief concern is to unveil God in the world of trees, springs, valleys, mountain-tops, and far horizons. Unlike Burroughs, who knew only Nature's garden, Dr. Vance knows and introduces the reader to Nature's Gardener.

The Successful Sunday School at Work, by C. S. Leavell, Educational Director, Central Baptist Church, Memphis, Tenn. 271 pp. Doran, New York. Out of his many years' successful experience in Sunday school work, the author has written this complete handbook of the subject. He tells of the organization, methods, equipment, and ideals which make a successful school. Two of his finest chapters are on Building and Testing the Real School, and Reaching and Organizing the Constituency. Pastors and S. S. superintendents who are anxious to know how to build and maintain a successful Sunday School ought to read this book.

Stories of Shepherd Life, by Elizabeth Miller Lobingier. 162 pp. University of Chicago Press, Chicago, Ill. A good example of the project method of S. S. teaching. It is designed for use in the Primary department, and has the advantage of having been used successfully by the author herself. She is, by the way, a specialist who puts her theories to the test of practice, before commending them to others. This book is intended to teach the simple elemental virtues of the Hebrew shepherds, such as hospitality and kindness to animals, as well as to give an account of their equally simple but lofty religious ideas. The method gives opportunity for drawing, sand-table work, modeling,

note-book making, dramatization, etc. An envelope with materials for the pupils' use is available.

Religion in the Kindergarten, by Bertha Marilda Rhodes. 261 pp. University of Chicago Press, Chicago, Ill. This book is a fine example of the new methods of teaching religion to little children, by which religion is brought within the range of their understanding and experience, and made a joyous reality to them. The methods used include songs, pictures, play and story. These lessons tell of the Heavenly Father's provisions for the body, for the earth-home, and the house of God; and how to become strong and ready to help others. There are special lessons for Easter and Christmas; appropriate songs with the music; and directions for teaching the lessons, as well as where to find suitable pictures.

Students' Historical Geography of the Holy Land, by Rev. William Walter Smith, M. A. 75 pp., with many maps and illustrations. An excellent handbook for S. S. teachers and pupils. It gives the Biblical history, with Scripture references, of each place it mentions, as well as a description of its physical features, and includes pictures of the more important places.

Around an Iroquois Story Fire, by Mabel Powers. 115 pp. Illus. Stokes, New York. Twenty-five quaint Indian stories, (which all children like to hear) such as Why one woodpecker has a red head, How the heron clan song came, How a turtle outwitted a wolf, Why we have mosquitoes, How a song changed the world, How a crab learned the rights of others, etc. They have the flavor of the great out-of-doors, and inculcate kindly feeling for others and recognition of the Great Spirit.

365 Bedtime Stories, by Mary Graham Bonner. 302 pp. Colored illustrations. Stokes, New York. A story for every night in the year, and such fascinating stories, too! They are full of facts, fancy, fun, happy thoughts and kindly feeling. A treasure trove for mothers and teachers of little children.

Sex, For Parents and Teachers, by William Leland Stowell, M. D. 204 pp. A sensible and scientific treatment of the subject. The approach is biological. Reproduction in plants, insects, fishes and, finally, mammals is explained in a way that gratifies the desire for knowledge of the subject in a thoroughly wholesome way. Sufficient information is given regarding sex-organs and the significance of sex in human life, to teach girls their own importance to the race and, therefore, respect for their persons, and to instill into boys a sense of responsibility for, and a chivalry towards, the opposite sex. The author warns of the dangers of acquiring sex diseases. He gives sound counsel on marriage. In fact, his entire treatment of this vital subject is on a high scientific and spiritual plane.

Christian Students and World Problems, edited by Milton T. Stauffer. 547 pp. Student Volunteer Movement for Foreign Missions, New York. This official report of the Ninth International Student Volunteer Convention, held at Indianapolis last winter, gives one a clear idea of the convictions of Christian students, from one thousand colleges of North America, in regard to war, industrial, inter-racial, and international problems, as well as to Christian missions. It includes addresses from such missionary statesmen as Speer, Mott, and Sherwood Eddy; from such dynamic thinkers and speakers as Edward S. Woods and G. A. Studdert Kennedy; and from Chinese, Indian, Japanese, African, and

Latin American Christian leaders. The convention was frank, free, informed, and hopeful in its facing of world issues. It exalted above all the claims of Jesus Christ upon individuals and the world. Reading the report of this great convention makes one feel more than ever that a new world is possible, if youth can but retain its ideals, its courage, its breadth of sympathy, its world vision, and its faith.

Nyilak, and Other African Sketches, by Mabel Easton. 95 pp. Revell, New York. The author spent five years in the Belgian Congo, under the Africa Inland mission. Her twelve sketches of native life, as it came in contact with the mission, are vivid and picturesque; and have, as well, distinction of literary style.

Prohibition, Going or Coming? by Elton Raymond Shaw, M. A. 493 pp. Shaw Publishing Co., Berwyn, Ill. A comprehensive, interesting, informing, dependable, and arousing presentation of prohibition, in all its phases. Its discussion of prohibition and labor, prohibition and industry, prohibition and crime, the beer and wine fallacy, correlating forces on a constructive enforcement program, and on an awakening citizenship, includes facts and arguments which ought to be in the hands of every worker for the enforcement of the prohibitory amendment and the Volstead Act.

The Conquest of the Southwest, by Elton Raymond Shaw, M. A. 138 pp. Shaw Publishing Co., Berwyn, Ill. An interesting inquiry into the causes and motives which led to the colonization of Texas, its revolt from Mexico, and its subsequent annexation by the United States. The author's conclusion is: "Desire for expansion and fear of European influence, and not slavery extension, influenced Jackson, and explains his relations with Houston." The annexation of Texas is an interesting (some claim, an indefensible) chapter of American history. Mr. Shaw makes out a good case for his view of the causes underlying the event.

Brains, Dollars, and Progress, by Elton Raymond Shaw, M. A. 63 pp. Shaw Publishing Co., Berwyn, Ill. A little book of great significance. It points out the relationship of education to personal success and national progress; gives the startling figures of U. S. illiteracy; and makes a powerful plea for the educational training of all the people. Splendid material here for commencement addresses.

The Love Affairs of Washington and Lincoln by Elton Raymond Shaw, M. A. 70pp. Shaw Publishing Co., Berwyn, Ill. "Human interest" stories of the love affairs of Washington and Lincoln.

Phunology, by E. O. Harbin. 443 pp. Cokesbury Press, Nashville Tenn. 1000 games and entertaining plans for young people's social gatherings. Phunology is an "ology" which wide-awake pastors and other workers with young people ought to study,—and apply!

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The Living Word, edited by Henry H. Saunderson (The Century Co., N. Y.), \$3.00. This is the Bible abridged for public and private reading. The type is large and the book itself a delightful book to hold. It is a "distillation of the truth and beauty of the Bible." The great passages are woven together into chapters of convenient length to be read in church service or the family circle. It is not a new translation but a carefully selected series of passages on the great themes of the Bible. It will be treasured by many a Christian who loves to read the book of books.

The Meaning of an Old Creed, J. Delman Kuykendall, The Wayside Press, Coconut Grove, Florida. This is a series of ten sermons on the Apostles Creed seeking to show that the modernist may still repeat most of it by giving its phrases a different meaning from that originally intended. There are some beautiful expressions of truth presented in it in a most charming style, but the argument presents no new aspects of the old controversy. The book is nicely printed and will be read with interest by liberal laymen.

What Shall We Do Now? Dorothy Canfield and others Frederick A. Stokes Co., N. Y., \$2.00. This book contains over 500 children's games and pastimes. Just the book for a summer program where children must be entertained.

Tongues of Flame, Peter Clark Macfarlane, Cosmopolitan Book Corporation, N. Y., \$2.00. This is a beautiful human novel, the story of a man who "feared neither God nor the Devil" in his battle for what he knew to be right. There came to him faith, honor, and love. A good story for vacation reading. There are four illustrations by Walt Louderback.

God: Man's Highest Ideal, Paul Carus (Open Court Publishing Co., Chicago). Here is a book of great interest on "A New Conception of God," "Theology as a Science," "Discussion and Controversy." It has an index and appendix. This is a comprehensive discussion of the philosophical aspects of religion from the scientific point of view. An interesting and informing volume.

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Prayer Meeting Department

THE MID-WEEK SERVICE

Share and Share Alike

Contribute your share to help the prayer-meeting. This duty may be illustrated by a story which is good even if it is on the wrong side of the temperance question. I heard a story not long ago a party of young men who were planning a picnic, for which it was proposed that each should bring a bottle of wine, to be poured into a common receptacle for the use of all. One of the party thought he would save something by carrying a bottle of water instead of wine, and when it was poured into the common dish it would not be perceived, but simply dilute a little the wine that the others brought. But it so happened that every other person in the company did the same thing, and, when all had emptied their bottles, there was only water in the dish. The application is plain. Each one has as good a right as any other to bring an empty mind and silent lip to the prayer meeting. But if all do so there will be only emptiness in the exercises; and absence of mind will soon lead to absence of bodies.

* * *

I. DECAPITATED TEMPTATIONS

"Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith." 1 Sam. 17:51.

This incident regarding David and Goliath may rightly be used, we think, as a parable teaching us the wisdom and duty of decapitating our temptations. David had won the victory over Goliath, but one act more was needed to make sure. The giant had fallen, but perhaps he was not finished. David would run no risk on this point. With him it was a fight to the finish, and the finish was a decapitated Philistine. This is the sort of victory we ought to accomplish in our battle with our temptations. But too often is this not the way with us?—

I. Sometimes our temptations are only wounded Philistines.

This is a point where we often stop short and fail to carry out and make sure our victory. David did not know but that Goliath might be only stunned by the stone. A half victory is not victory. We often wound a temptation and get it down, but leave it in such a condition that it can recover, regain its feet, and presently we find it necessary to fight that very same giant again. That this is very poor policy in the spiritual warfare we must all admit.

II. Sometimes our temptations are only frightened Philistines.

Too often it is with us as it would have been with David had he only succeeded in frightening Goliath from the field. We chase temptations off the field, but they live to fight another day. They come back with renewed strength and equipment for the battle, and overcome us in the end. Our victory over a giant is not won and our future made secure until we stand upon its prostrate form, and take its sword, and slay it, and cut off its head.

III. Sometimes our temptations are Philistines compromised with.

Too often we only make a feint at fighting our

sins, and are in secret league with them, only too willing to know they are only scotched and not dead. Compromises are dangerous. Many professed Christians provoke temptation; they put themselves in such relations to companions, places and dissipations as to invite attack. They "set on fire the course of nature," superinduce conflict and the mastery of some giant sin, and then complain of the trials of life. What would you think of the conspiracy of a boy who would throw stones through a hornet's nest until the air is filled with humming exasperation and flying wrath, and then ask his father to keep the hornet away, appease their anger, or neutralize their sting? Such ventures would be pronounced folly because it is the nature of such aggravation to punish interference. And let us not whimper about inherited appetites, either; at least not so long as we encourage them by compromise. To Dr. Tanner while engaged in his famous fast, a visitor said "Don't you long for dinner and imagine you see a fine breakfast?" The wiry little Englishman with a look of great resolution, said, "I don't allow myself to think of such things." Epictetus said that what we ought not to do, we ought not to think of doing. "If you don't mean to trade with Satan, you must keep out of his shop." Never compromise with evil.

IV. David's way with Goliath is the only proper way for us to treat our Philistine enemies of temptation; decapitate them.

The true soldier of righteousness shoots to kill. With him it is war to the death against evil, and he only leaves off when its head is off. Give no quarter to your sins. You have got to down with them or they will down with you. If you do not slay them they will slay you. A wounded temptation may come back upon you, but a decapitated temptation will trouble you no more. Don't try to wound, or frighten or compromise with sin, but cut with the sword and slay it; cut off its head, decapitate, and thus be done with it. This should be the attitude of every Christian toward sin; if not, we are liable at any moment to be overcome of sin.

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."—H

* * *

II. THE FOLLY OF MOTE-PULLING

"Judge not, that ye be not judged," etc. Matt. 7:1-6.

Fault-finding is not in itself a sin. On the contrary it is often a duty. The old Levitical law said "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." And under the New Testament law of love there is the exhortation: "Reprove, rebuke, with all long-suffering and doctrine." But, as some one has well said, "A duty may become a sin if wrongfully done." The spirit of the Christian is the spirit of love and gentleness. Yet there are times when he must rebuke sin and take no compromising position in the presence of evil. To be censorious, however, is to be un-Christlike and disobedient to his wish.

But there are certain things to be said about mote-pulling and beam-pulling. The first is:

I. Take care that you get them in the right order. Beam-pulling comes first. "First cast out the beam that is in thine own eye." Following that simple direction would stop a lot of mote-pulling. "Physician, heal thyself." "Wherefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself, because thou doest the same thing."

II. Secondly, bear in mind that mote-pulling is dangerous business. In judging others we court judgment upon ourselves. A Spanish proverb says: "If our faults were written on our foreheads we should have to go with our hats pulled over our eyes." Another familiar proverb says that "people who live in glass houses should never throw stones."

"Before you mark another's sin

Bid thine own conscience look within."

Mote-pulling is often the unconscious result of an unforgiving spirit. If we do not forgive others God cannot forgive us. So both from his fellow-men and from God there is danger to the man who judges his brother—who enters unwisely into the mote-pulling business.

III. Thirdly, mote-pulling is frequently a very hypocritical performance. If we have studied ourselves carefully most of us have found that in proportions as we have become quick to discern the faults of others we have less and less discerned our own shortcomings. Frequently when we have found faults in others they were but reflections of faults in our own lives. "It takes a rogue to catch a rogue." There are a good many sins that if we did not indulge so much ourselves we would not see so plainly in our fellow-men.

IV. Then, too, mote-pulling is oftentimes a most useless performance. It certainly is useless so long as there is plainly visible inconsistency in our own lives.

V. Therefore, mote-puller, take care. It is a delicate matter to pluck a mote or a cinder out of an inflamed eye. Take care how you do it. First be sure your hands are clean. That does not mean that we must live sinless lives before we can begin to help others; but it does mean that we must be right with God, and show also by our spirit that it is our constant aim to be and to do that which we are asking of others.

Take care that you do your mote-pulling very tenderly and gently also. It requires a great deal of tact and tenderness to help a brother by finding fault with him; though it can be done.

VI. Before you begin change places. Change places with the one you mean to help. It is best to begin that way; for you will have to change places before you get through. "For with what measure ye mete it shall be measured unto you again." As a man soweth in his judgment of others, so shall he reap.

VII. Put on charity as a garment. Recognizing the danger, the delicacy, the importance of the work, being in right relations with God and with your fellow-men, resolved on great tact and tenderness, with a clear conscience, clean hands and clothed in the white robes of charity, you are in a condition to do good in the ministry of reproof. But do not forget this last condition, to put on charity as a garment. "Charity suffereth long and is kind; charity envieth not; doth not behave itself unseemly, is not easily provoked, thinketh no evil."—H.

* * *

III. THE FAITH OF THE FRIENDS

"When Jesus saw their faith, he said unto the

sick of the palsy, Son, thy sins be forgiven thee." Mark 2:5.

Christ had been at Capernaum before. After he had gone they missed him. Then they began to appreciate who he was, his wisdom, his power and the wonder of his works. But now "again he entered into Capernaum after some days."

I. Notice, first, that great multitudes gathered about Christ. People always will gather where he is. He entered into a house and began to speak, but the place could not contain the people. "There was no room to receive them, no, not so much as about the door." There was not even standing room. But what was it that so attracted the crowds? It was the fact that Christ was in that house healing the sick. That drew the crowds. Do you know that the surest way to secure an audience is to have it known that Christ is in a house healing and saving sinners? People gather where Christ is. It is not so much a question of the kind of preaching as it is whether or not Christ is present. "Unto him shall the gathering of the people be."

II. Second fact. To this crowd Christ "preached the Word" and the preaching got the people to do something. They began to think of that paralytic. They said, "There is that poor, sick man; he ought to be here that Christ might heal him. Let us go bring him." So do we know that is the best kind of preaching which incites people to work and bring others into the presence of Christ—those that do not know him—that poor, sin-palsied man, that unsaved neighbor, those children outside the church and Sunday School, and even dearest friends who need his healing power. The work to which the people were incited was that of trying to save some one. The purpose of bringing the paralytic to Christ was that he might be healed. They wanted to save that man. What is needed today is such a longing in the hearts of God's people as will lead them to try to rescue the perishing.

Horace Mann, after visiting a reformatory, noting its costly buildings and expensive corps of teachers, said, "If all this results in saving one boy, it were worth all the expense and labor." A cautious, calculating man who heard the remark thought him extravagant and said, "Do you not go a little too far when you say that the reformation of one boy would be sufficient compensation for all this immense outlay?" "Not if it were my boy," was the quick reply. Are the dying souls about you nothing to you? Some are your boys. Some are your friends. All are your brother men.

III. This Scriptural incident suggests, again, that some people will not come to Christ unless they are helped to do so. This man sick of the palsy would probably never have found Christ had he not received the assistance of his friends. Mr. Moody once said that he doubted if any one is ever saved without the cooperation of human agents. Carry your friends to Christ. Mothers, fathers, friends, the Savior is within reach. Take up those whom you love and carry them to him.

IV. Notice, too, that Christ especially commended the faith of the friends. "When Jesus saw their faith." The four friends of the paralytic took him up and carried him to Christ. We cannot accept Christ for our friends, but it is when Christ sees our effort and our faith that he gives the answer.

V. In saving souls do not let ceremony or departure from accustomed ways of doing things deter you. A door is the most proper way to

enter a house. To enter through a window would not seem becoming; but certainly to go down through the roof is contrary to all our ideas of decorum. But the only thought of these men was to get the sick man to Christ. They did not hesitate in regard to methods. We are in danger of being too much afraid of departing from the accustomed ways of doing religious work.

VI. Do not despair of the conversion of even the most hardened sinner. Palsy was regarded as an incurable disease. Some would say that this was an absolutely hopeless case. But there are no hopeless cases from the standpoint of Christ. Let us believe. Let us have faith in him. Let us do the work that falls to us faithfully and know that Christ will exercise his power in behalf of the most hardened. Faith will always be rewarded. Christ always honors it.—H.

* * *

IV. FAITHFULNESS

"Moreover it is required of stewards that a man be found faithful." 1 Cor. 4:12.

I. Faithfulness implies first, a firm adherence to the person of Christ. It means loyalty. It is required of us as Christian stewards that we be found faithful and loyal to our Master. The whole world joins in execrating a deserter. He is hated by enemy and friend alike. No one has any respect for the Benedict Arnolds and Aaron Burrs. What is wanted is fidelity to Christ.

II. This fidelity implies, again, a careful and exact performance of the duties he assigns us. It is required in a steward that he be found faithful; that means reliable in his work. That is a prime quality in all business or professional success. The call everywhere is for men of fidelity and reliability.

In a terrible gale in 1851 the beautiful lighthouse on Minot's Ledge, near Boston, was destroyed. Two men were in it at the time. A great multitude gathered on the shore waiting in anxious distress to witness its expected fall. But every hour the bell tolled the time, and constantly the light shone out into the darkness to warn the sailor from the dangerous spot. No wind could silence the wave, one bell; no wave extinguish the light. But at last one giant wave, mightier than all the rest, and threw its arms around the tower and laid it rose up and threw its arms around the tower and laid it low in the sea. Then alone was the bell silent. Then alone did the light cease to shine. Just such faithfulness to duty as was shown by those lighthouse keepers is the fidelity we should show to the duties Christ assigns us.

III. This fidelity implies, again, firm adhesion to the party of Christ. There are two parties, one for, one against. "Ye cannot serve God and mammon." Be loyal to the people of Christ, the church of Christ, the cause of Christ.

IV. This fidelity implies also faithful continuance in well-doing.

"Be thou faithful unto death and I will give thee a crown of life." There is nothing in the history of Pompeii that invests it with a deeper interest than the spot where a soldier of old Rome displayed a most heroic fidelity. That fatal day on which Vesuvius, at whose feet the city stood, burst out into an eruption that shook the earth, a sentinel kept watch by the gate which looked on the burning mountain. Amidst the fearful disorder the sentinel had been forgotten; and as Rome required her sentinels happen what might to hold their posts until relieved by the guard or set at liberty by other officers, he had to choose between

death and dishonor. Pattern of fidelity, he stands by his post. Slowly but surely the ashes rise of his manly form; now they reach his breast; and now covering his lips they choke his breathings. He also "was faithful unto death." After seven hundred centuries they found his skeleton standing erect in a marble niche clad in its rusty armor the helmet on his empty skull and his bony fingers still closing upon his spear. Be thou, fellow Christians, likewise faithful unto death, and yours shall be a crown of eternal life and glory.—H.

Church Bulletin Service

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THE CHURCH PRESS, LOSTANT, ILLINOIS

THE COOPERATIVE SERMON

A short time ago we heard a very effective sermon on the cooperative plan. It doesn't sound as interesting as it really was. The minister spoke on "The Basic Motive for Service" and after reading his texts, and having someone else read Isaiah 53, he proceeded with the first part of his discourse. Then he referred to a remarkable poem that seemed to be needed to interpret his thought. A young woman arose and repeated the poem with a splendid emphasis and the minister went on with his next point. At another place where the thought needed dramatic strengthening he stopped and a young man arose and sang with wonderful effect O'Hara's "The Living God." The sermon was then concluded. The whole effect was cumulative and powerful.

SUNDAY NIGHT SERMON TOPICS REACH ENGLAND

Rev. O. L. Markman, D. D., of Benton, Ill., writes:

"Sometime ago I sent in a list of subjects of a series of sermons I preached on the Book of Jonah. I must have received at least a dozen letters inquiring about that series and one of the letters came from England."

His new series is entitled "Character Portraits" and is as follows:

- A Youth With a Noble Purpose.
- The Dream Image of the Coming Kingdom.
- A Fire Proof Faith.
- The story of a King Eating Grass.
- The Tragedy of a Mysterious Hand.
- The Ordeal of the Lion's Den.
- The Reward of Continued Fidelity.

There is no faculty so happy as the faculty of thinking you are happy.

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Religious Review of Reviews

NEWS

The United States fruit production exceeds that of any other country. Exports rapidly increasing and likely to reach \$100,000,000 this year. Shipments go to 100 countries and colonies the world over. Farm value of the crop nearly \$700,000,000 per annum.

The classes of fruits in our export record are a dozen in number, the largest single group being apples, about 33% of the value of the fruits exported, canned fruits 20%, oranges and other citrus fruits about 10%, and raisins and prunes about 10%.

In addition to this big production we are large importers of fruit from tropical climates. Our imports of fruit in 1923, including that from our own colonies, cost approximately \$75,000,000 in the countries of production, including \$20,000,000 worth of bananas chiefly from Central America and the West Indies, and \$30,000,000 worth of pineapples chiefly from the Hawaiian Islands.—*Trade Record of The National City Bank of New York.*

* * *

They are preparing to harness the Bay of Fundy, where the tide rises and falls thirty or forty feet each day. The idea is to build a great dam, five miles long, across the Passamaquoddy Bay to impound the millions of tons of water at high tide, the same to be doled out in sufficient quantities at low tide to generate electrically at least a half million of horse-power. The plan is perfectly feasible and can be utilized wherever the tide levels are pronounced and great bodies of water can be stored.

* * *

The *Saturday Evening Post* now bars all cigarette advertising from its columns, and it is reported that it will hereafter eliminate references to smoking of cigarettes, especially by women, in stories printed in the paper.

* * *

At the Methodist General Conference in Springfield the bishops at the devotional hour read their Scripture from the Weymouth version of the New Testament.—*Northwestern Christian Advocate.*

* * *

Dr. John R. Mott, on his recent return from Europe, said to a group of N. Y. editors:

"Europe is at work. The spirit of the people has changed. There is renewed vitality and hope. Real leadership is being shown by rulers and governments. There are more signs of improvement than at any time since the war."

* * *

Salonica, Greece, (Thessalonica in the New Testament) is putting up a Y. M. C. A. Building. The two streets on which it faces are named Y. M. C. A. Avenue and John R. Mott Street.

* * *

In Athens

Ten Greek and Armenian students preparing for Christian service in the School of Religion in Constantinople, were forced to leave because of their nationality. But these students, with two of their professors, found an open door in Athens, Greece, where they could continue their studies.

When Dr. W. G. Landes, General Secretary of

the World's Sunday School Association, visited Athens, recently, he met these students and arranged with the Sunday School Committee in Constantinople to send these young men into the refugee camps located in and around Athens that definite Sunday School work might be carried on. They will give their entire time to this activity during June, July, August and September. Two hundred and fifty thousand refugees are located in these camps. The Greek Government has erected shacks for day school work and permission has been given to use these buildings for Sunday School work too, as well as other forms of Christian educational work. Ten camps will receive the service—one leader being sent to each camp. Thus in old Athens, where Paul preached once on Mars Hill, a modern mission to the Athenians is again started.

* * *

"Black Spots on the Map" is the title of an interesting study of lynching just published for free distribution by the Commission on Interracial Cooperation, with headquarters in Atlanta. The booklet gives the more important facts about lynchings in the United States during the last forty years, showing the number of victims by race and sex, the offenses for which they were lynched, and means which have proved effective in curbing lynching.

Perhaps the most interesting feature of the booklet, and the one from which it takes its name, is a series of fourteen maps, state and national, showing the number of mob victims in each state and the sections where lynchings have been most common. This shows that often a relatively small area is responsible for most of the lynchings charged to the whole state.

* * *

Planning New Form of Evangelistic Campaign

Charles Stelzle will study economic and religious conditions in Russia, Germany, Greece, Italy and England during this summer. He has selected these countries containing the elements which will most vitally affect the industrial interests of the United States in the immediate future.

Mr. Stelzle's main objective will be to study conditions among the working people, to find out how the various industrial and political movements are affecting the great mass of the people in their daily living.

Upon his return in the fall, Mr. Stelzle expects to engage in a new form of Evangelism and promotional effort in various cities enlisting those who have the social and religious welfare of workingmen at heart. His European trip is being taken largely for the purpose of planning and preparing for this work.

Mr. Stelzle organized the department of Church and Labor for the Presbyterian Church over twenty years ago; he established "Labor Sunday," and started the plan of having ministerial associations send fraternal delegates to central labor bodies.

He organized Labor Temple on the lower East Side of New York to demonstrate what the church could do in the most densely populated area in the world and the most foreign section of New York City. For eight years he wrote a weekly religious article syndicated to over two hundred labor papers, and for three years he was religious editor of a

syndicate of five hundred daily newspapers. For eight years he was a machinist in the biggest shop in New York City and is still a member of the Machinists' Union. For a dozen years he attended the annual conventions of the American Federation of Labor and he knows every labor leader of prominence in this country. He has investigated conditions in practically every industrial center in the United States and has made exhaustive studies of the economic aspects of the liquor question and other social and religious problems affecting the interests of the workers.

Mr. Stelzle has conducted Church and Labor mass meetings with an attendance of ten or fifteen thousand.

* * *

Prohibition

Assistant Attorney General Mabel Walker Willebrandt said recently at a Students' Conference:

The charge is flung at college men and women today that they are flippant, irreligious, superficial and lawless. Unfortunately many are. But the flippant group in each college makes a louder noise and receives more notice than the steady reliable majority that forms the bulk of the young people and among whom are the potential leaders of tomorrow.

Unless during college years two habits of life are made, fruition of after years is stunted and leadership lost. The two habits are a love of work and spiritual development.

Love of work can only come by necessity—the inward compulsion of having to make good because of hope of parents or financial necessity. It can be developed only by learning to put off a present pleasure for a future good.

The college life that teaches spiritual vision and a love of work is doing more to combat the forces of lawlessness and disorder than any other one agency. Law enforcement is not half so important as obedience to law, and obedience, respect and responsibility to government arise from education and habits of thought and not from "verbotens."

The hope of tomorrow is from the products of our schools today. So long as that output is men and women whose lives have been inspired by simple faith and energized by love of labor, ills of government cannot long survive, they will be cured by the healing effect of citizens of integrity.

Only the flippant college man, unaware that on his shoulders rest the responsibilities of government of tomorrow, will waste golden youth in drunken parties. Only the materialistic, who has lost spiritual union, can yield to the orgy of lawlessness in the name of fun.

The man and woman equipped with spiritual vision and a love of work will transform any locality in which they move. Their lives become broadcasting agencies for decent government, responsibility in public office and respect and support of law and order.

* * *

One by one the huge distillery plants and warehouses in Kentucky which for a century contributed much to the state's reputation, are being torn down or converted into channels for useful purposes. The latest is the old Charter Distillery at Chapeze, Bullitt county, which is to be remodeled as a cannery. Farmers in the vicinity who formerly grew corn for the distillery now have the cannery as an outlet for their tomatoes, corn and peas.

Thank Prohibition

The great improvement in business which followed the war was very largely the result of the influence of prohibition and the salvage of our former waste of \$2,000,000,000 or more each year due to the liquor traffic. I know of no other way to account for the great impetus in home building, the tremendous numbers of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings bank deposits, when the tendency of business as a whole should normally have been downward.—Roger W. Babson.

* * *

The value of prohibition to Pittsburgh in the past few years must be over \$50,000,000.

The lives of 5,122 were saved; 60,722 fewer persons were arrested; the burden of public charity due to intemperance was cut three-fourths; deaths from alcoholism fell from 103 to 31; deaths from cirrhosis of the liver dropped from 109 to 60, under partial enforcement of prohibition in Pittsburgh. Of every thousand babies born in 1917, wet but otherwise a normal year, 113.5 died before they were a year old. The infant mortality rate in 1921 was 93.6 and in 1922 94.3. In 1922 there were 543 fewer deaths of infants than in 1917.

Deaths from organic heart disease fell from 15.30 per 10,000 in 1917 to 12.92 in 1922; pneumonia deaths dropped from 35.77 to 28.49. In both diseases, alcohol often offered the determining fatal factor.

Especially noteworthy are the police statistics. Excluding traffic cases, the decreases in the years 1920, 1921 and 1922 from the 1917 arrest total amounted to 59,825. This ignores the increase in population. 12,412 fewer persons were arrested on charges in which drunkenness was one count in 1922 than in 1917, in spite of the fact that in the wet year custom permitted the drunkard to go unmolested unless he became a public nuisance. In the prohibition era, the drunkenness arrests indicate nearly the total amount of public intoxication. The streets are safer, more quiet and more peaceful since the saloons closed.

In this period Pittsburgh has added 23 men to its police force, and has annexed territory of 3.88 square miles to be policed. The growth of this great industrial city and its enormous automobile traffic could hardly be cared for by the police today if the open saloon fomenting crime, disorders and corruption were in existence.

The building operations in 1922 were nearly twice as great in value as the best previous year. 1923 is swiftly surpassing this figure. Savings deposits and insurance policies written during the year are further evidences of the city's prosperity.—United Presbyterian.

* * *

Why North Carolina Improved.

I wonder if there is more than a queer coincidence in what Irvin Cobb points out, taken with what *The American Missionary* adds, in this article which I copy!

Irvin Cobb says that a mere handful of years ago North Carolina was one of the shabbiest and most run down of American states. Farmhouses were not painted, roads were bottomless, water-power ran to waste, education was neglected. Then something happened. North Carolina woke up, and when she did wake, in the words of Cobb, "she came a-rarin' and a-bustin'".

Today the State has a network of magnificent roads on which there will have been spent in a

few years not less than \$70,000,000. Neatly painted farmhouses and modern barns dot a landscape devoted to varied crops. The tumbling water of the state is being harnessed in a super-power system which will be the best of its kind. Her institutions of higher education have doubled and redoubled in enrollment and resources. North Carolina University had 500 students in 1905; 1,500 in 1920; and is reported to have 2,000 now, with a probable enrollment of 3,000 in two or three years more. The high school system, which in 1907 ranked very low, is now admirable in character, and in 1922 showed a forty-six per cent increase in the number of graduates over the previous year. In 1921 the North Carolina Legislature voted \$10,000,000 for state institutions, a million and a half being for the University alone. The Negro problem has been more nearly solved there than in any other state.

Irvin Cobb remarks that this progress began "about fifteen years ago."

Fifteen years ago North Carolina went dry!

"I can stand on historic King's Mountain," says Federal Judge Webb, "and where before prohibition I saw only the thin smoke from hidden stills, today I can see the smoke from more than twenty modern factories."—*The Living Church*.

* * *

This is from a letter to Fred B. Smith, Chairman of National Movement for Law Enforcement, from Dr. Brooks, President of the Missouri State University, who so gallantly answered Dr. Nicholas Murray Butler, at the banquet at which his address was made, without any time for preparation.

It is a pleasure to know that the forces aligned for decency, morality, and law observance are on the alert. This is highly important or the gains of a century of struggle may be lost. The New York meeting was a deliberately staged attempt to create a nation-wide reaction in favor of the modification of the existing statutes and the repeal of the Eighteenth Amendment, with a view to making the political leaders of both parties believe that it would be expedient to include wet planks in the national platforms about to be made and to nominate candidates in favor of such a platform.

President Butler's address was a skillful reiteration of the moral and political sophistries that were prevalent in my youth, accompanied by a shrewd appeal to the baser appetites of mankind, giving emphasis to the personal rights of each individual to the exclusion of the rights of his neighbor and of society as a whole. He denied that the liquor traffic was a moral issue. I believe that any act that injures another is immoral, and who can truthfully deny that drinking intoxicating liquors injures either directly or indirectly not only the man who drinks, but also his wife, his children, and his neighbors? He appealed to everyone to resist encroachment upon their personal liberties. I believe that the very existence of society depends upon restriction of the personal activities of those who insist upon doing that which is harmful to others. It is on this basis that we have laws against murder, theft, libel, and a score of others. What America needs is a little more appreciation of the fact that even a free democracy cannot guarantee our personal liberties beyond the point where they interfere with the rights of others or the interests of society. Our duties should have equal emphasis with our rights.

Dr. Butler advocated the repeal of the law because it was not adequately enforced and could

not be. Would not such a position, if consistently held, cause him to believe in the repeal of the laws against theft, bribery, and murder which likewise are not wholly enforceable? It is clear, of course, that no restrictive law ever has been or ever can be wholly enforced. I hope however, that this occurrence will arouse the friends of law observance to the point that they will actively and effectively assist in the nomination and election of officers who desire to enforce the law rather than to connive in its breaking.

He stated that many officials and others were hypocrites, pretending to favor prohibition in order to secure votes or other personal advantage. In what respect is this situation different than it always has been on other questions of widespread public interest? He asserted that public officials were being bribed. This is to be deplored, but have not similar conditions always existed where great profit was at stake, whether it be in public contracts, the handling of public lands, or the granting of special privileges? He apparently believed that a few additional millions in revenue derived from the licensed sale of liquor is more important than reduction in misery, poverty, and crime, or the increased prosperity of our citizens as indicated in better homes and increased savings accounts. He emphasized that those opposed to prohibition were in "unconscious partnership" with the bootlegger and responsible for the bribery and crime that accompanies the traffic. Should we not rather call the consumers of contraband liquor, whose purchases make the traffic possible, "conscious partners" of the law breakers? His chief contention was that the prohibition laws were the cause of lawlessness. I believe that the increasing lack of respect for law is a worldwide condition, quite as prevalent in wet nations as in dry ones. In short, that it is not the Eighteenth Amendment that has brought about this era of lawlessness. It is lawlessness that has rendered more difficult the proper working of the prohibition laws.

I do not believe his statements that conditions are worse than they were in saloon days, that a majority of the people desire repeal, and that Christian congregations are but the deluded dupes of fanatical ministers. He is advocating a false philosophy based on opinions not supported by the facts.

Sincerely yours,

Stratton D. Brooks.

* * *

GENERAL

Turn to the Right

When you walk along the streets of an American city, you will find that frequently you have to turn to the left or collide with some person whose feet have not yet been Americanized. In his own country he turned to the left; and his feet insist upon pursuing that fashion here.

That small thing illustrates a big fact. Americans are learning to turn to the left, in social observances, in morals, and in their institutional ideals—all to avoid collision with alien purpose. We have talked a great deal in this country of assimilating the newcomer. Instead of assimilating him, we are being assimilated by him. With the purpose in Congress to give to the country a wise and restrictive immigration law; and with Americanization projects in operation under the churches, reform societies, schools and clubs; it is time for American citizens to stop all their turning to the left and come back to the good old fashion of *Turn to the Right*.

As we walk our streets, let us *Turn to the Right*. Let foreign feet change *their* custom. They will learn after a time to accommodate themselves to the right custom of this country.

In our acceptance of books and plays, let us *Turn to the Right*. If necessary, let us have legal and moral collision with the decadent literature and drama which imported and unmoral intellectuals are delivering to American youth. These over-ripe intellectuals are pandering to their own vicious taste and to their greed for money, and are seeking to corrupt the taste of America. There is one quick remedy. Let us *Turn to the Right*, and compel these aliens to *Turn to the Right* or else to collide with an irresistible force.

Let us *Turn to the Right* once more in our observance of the Sabbath Day. The peoples who have swarmed in here from continental Europe, with no regard for Sabbath observance in the Protestant sense, would make of God's holy day a time of riotous pleasure. They turn to the left on Sabbath day, and our all too tolerant Americans are turning to the left to avoid collision. Let us *Turn to the Right*, no matter what it costs.

Let us *Turn to the Right* on the reading of the Bible in the public schools. If Bolsheviks, atheists and others want to turn to the left, never mind. *Turn to the Right* in the historic American fashion. Let us all quit turning to the left to accommodate the ignorant and arrogant purpose of the alien. Set your mind resolutely, you Protestant reader, to *Turn to the Right* when you walk the streets, and *Turn to the Right* on all moral and social questions. Your courage will grow with your experience. After awhile you will realize that this country belongs to God. And after you have learned your lesson, your example will teach the new-comer. He will *Turn to the Right* when he finds out that turning to the left butts his toe—or his head—against a granite wall.—*Christian Statesman*.

* * *

How Not to Do It

Some preachers fail on announcements. They hold their heads down, pick up papers, turn them over and over and finally say something. Those who already knew what was to happen at the evening service or some day in the week understand—those that need information don't get it.

One minister says "funny" when he means "strange" or "unusual."

Every public speaker should know what to do with his hands. It is not necessary to put his hand over his heart when he used that word or handle his hair because he is using the word hair.

One very eloquent preacher when he wants to make something very emphatic gets down to a confidential whisper and only a few near the pulpit get it.

One speaker when he is very emphatic claps his hands together as he gives utterance to his best thought. The noise of his hands prevents the audience from getting what the speaker deemed his leading thoughts.

Some churches have two Lord's Suppers at the same time. One is in the auditorium for the older members and one in a different room for the young members. It is certainly a bad time to separate children from their parents. Unity is shown by all meeting at one table. I predict that under this plan some young members when they have been for years in a manner independent of the church will be out of touch and sympathy with the main body when they grow up.—*Christian Evangelist*.

Think and Let Think

Beware you are not a fiery, persecuting enthusiast. Do not imagine that God has called you (just contrary to the spirit of him you call your Master) to destroy men's lives, and not to save them. Never dream of forcing men into the ways of God. Think yourself, and let think. Use no constraint in matters of religion. Even those who are farthest out of the way never compel to come in by any other means than reason, truth, and love.

Use every ordinance which you believe is of God; but beware of narrowness of spirit toward those who use them not. Conform yourself to those modes of worship which you approve; yet love as brethren those who cannot conform. Lay so much stress upon opinions, that all your own, if it be possible, may agree with truth and reason; but have a care of anger, dislike or contempt toward those whose opinions differ from yours.—*John Wesley*.

* * *

Much Good in Denominationalism

Church unionists are forever berating denominationalism. There have been many jokes about the "sects" and the "insects." It must be acknowledged that many denominations have no logical right to existence. Several denominations are without differentiating principles. Several came into existence because small and inconsequential groups of God's people found it easy to fly off at a tangent. But when all this has been said the fact remains that Christianity, split up into denominations, produces the finest type of character and the noblest type of civilization. Compare if you will North America, "cursed with denominationalism," with South America, "blessed with a unified church." Dean Wilbur F. Tillet, in *The Hand of God in American History*, says:

We count it a fortunate thing that there were many different and independent types of Christian experience, character, and faith that met together here in the early days in America. This tended to make the resultant type of Christian civilization and government that was developed in this country singularly free from bigotry and sectarian narrowness, and more genuinely liberal than could have been the case had all been of one type of religious faith. The fact that there are and have always been in this country many different religious denominations is not a thing to be deplored as wholly evil. The different churches have influenced each other for good, and have tended to make each other broad and charitable, and have thus helped to create and maintain that ideal of civil and religious liberty which is the crown and glory of our republic. The growth of Christianity in this country and the contribution of American Christianity to the world evangelization—neither of which has ever before been equalled in any country in any period of history, are in no small degree a resultant of the facts and conditions here referred to and are, as much as anything can be, a proof of the hand of God in our history.—*Watchman-Examiner*.

* * *

The Fight for Peace

In the Methodist General Conference the Committee on the State of the Church reported a resolution which not only branded war as unchristian but asserted that the Church, as such, could take no part in war. This resolution was the signal for sharp debate within and without the Conference. The *Christian Advocate* reports that telegrams poured in upon the delegates protesting that

the passing of such a resolution would be an act of aggressive disloyalty. The substitute resolution which was carried with enthusiasm declared: "Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ."

It omitted, however, the renunciation on the part of the church which had been considered objectionable. The precursor of this effort to put the church on record against participation in war was the following passage in Kirby Page's book, "War": "Let the churches of America say to their own government and to the peoples of the earth: We feel so certain that war is now unchristian, futile and suicidal that we renounce completely the whole war system. We will never again sanction or participate in any war. We will not allow our pulpits and classrooms to be used as recruiting stations. We will not again give our financial or moral support to any war. We will seek security and justice in other ways."

This passage was sharply attacked by the National Civic Federation. Finally the Federation issued in pamphlet form a collection of opinions, most of them hostile to Mr. Page's proposals. The Methodist resolution referred to definitely avoided laying down such a principle for individual conduct because the purpose of it was something quite apart, namely, to commit the church to the task of keeping the altar fires of world brotherhood burning even in war time, a task which it is contended cannot be done if the church dons khaki, so to speak, and allows itself to be mobilized as the servant of the State.

Opposition to this feature of the Methodist resolution came not only from persons who frowned on it as unpatriotic, but from rigid moralists who felt that it savored of ethical dualism—one standard for Christians individually, another for Christians corporately.

It seems clear that the lines are being drawn for a long continued controversy. The Government plans a national defense demonstration in September. A wave of "preparedness" discussion is now going over the country with chief stress upon the need of a stronger navy. The Navy Department takes the position that while the Washington Agreement must be strictly observed, our navy is now below the relative strength assigned it and the country must rally to the maintenance of a "treaty navy."

Speaking before the American Academy of Political and Social Science last year, Assistant Secretary Roosevelt said: "When war breaks, as it has in the past and as it will again in the future despite all we can do, we have much real work to do before our military organization is in proper shape. It is the Navy that holds the enemy at bay while this preparation is being made. Furthermore when victory is attained, it must be through attack, and to attack it is necessary for us to hold the sea lanes. It is the Navy, therefore, that makes this attack possible. Navies primarily are the safeguard and defense of those countries who do not desire wars of aggression, but who do desire, as all right-thinking countries should, to maintain themselves in a position where they can adequately guard the rights of their citizenship."

"The Navy also is the right arm of the State De-

partment. It is through the Navy in large measure, that the State Department visualizes and translates into action its policies. At this time our Naval vessels are stationed from the Mediterranean to Asiatic waters. At this time we have ships cruising near Central and South America. Our vessels are spread over the seven seas. They are the tangible evidences of the power of the United States. Behind all the pronouncements of our State Department rests the power of our Navy. It is the Navy that turns these pronouncements from simply unsupported statements into matters that must be given the gravest consideration by all nations. Our policies, in truth, are based on the Navy. Indeed, the Navy is the cornerstone on which rests the Monroe Doctrine and the policy of the 'open door.'"

* * *

Accuracy is the first lesson for the journalist to learn, the first for any writer, in fact. It is also the most difficult. I write all my work twice, often three times. Writers should understand that it is tireless revision that produces the effects. Revision is the price we pay for a convincing style.—*L. P. Jacks.*

* * *

Bible in School Libraries

After a bitter legal fight to keep the King James version of the Bible out of the public school libraries of California, the effort was defeated by a decision handed down by the California Supreme Court the early part of the year. The California law bars all sectarian, partisan or denominational books from the public school libraries, and the contention was made that the King James version was sectarian. The case finally went to the Supreme Court before being settled. This court decided that the Bible is not a sectarian book. The court also decided that the Douai (Catholic) version is not sectarian, and that both these versions and also the Talmud, Koran and Teaching of Confucius may be placed on public school library shelves.—*Miss. Review of World.*

* * *

SHREWD COMMENT

It is much better to learn from a paying teller that you have money coming to you than it is from a fortune teller.—*Marvel (Ark.) Herald.*

* * *

Let nothing foul to either eye or ear reach those doors within which dwells a boy.—*Juvenal.*

* * *

We should not only be able to talk on *religious* subjects, but we should be able to talk religiously on *any* subject.—*Lutheran Standard.*

* * *

Religion is like a bicycle, when it stops going it falls over. Let's keep ours going.

* * *

You cannot dream yourself into a character, you must hammer and forge one for yourself.

* * *

P. Whitwell Wilson, referring to men who "spoke and wrote well," says that they practiced the formidable brevity of Scripture."

* * *

In Lincoln's Gettysburg address we hear echoes of the Hebrew prophets. The English Bible was the basis of his marvelous style.

* * *

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—*R. Cecil.*

It is easier to call for a strike than to call it off. In this it is like war. Any fool can begin it, but it takes wise men to end a war.—*Edward Shillito.*

Character is what a man is while on his vacation.

We sometimes congratulate ourselves at the moment of waking from a troubled dream; it may be so after death.—*Nathaniel Hawthorne.*

"Conscience," said Uncle Eben, "is only a still small voice, and half the time when it tries to speak up it finds dat de line is busy."

There is no wisdom in expecting great things from God unless we are first willing to attempt great things for God.—*Christian Evangelist.*

Let us be sure when complaining of other people that they have not equal or greater reason to complain of us.—*Bishop Brent.*

No man ever got lost on a straight road.

Christian Traffic Guide: "I am the way," said Jesus.

What most increases anger is the feeling that one is in the wrong.—*Richter.*

Unless we can learn the supremacy of spiritual forces, the pallbearers that have carried out other dead civilizations wait at our door.—*Harry Emerson Fosdick.*

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings . . . Are you a comfortable person to live with? Are you pleasant to have about?—*Gail Hamilton.*

Babylon, Greece and Rome
Held earth their prey,
They were the lords of earth—
Now, where are they?

America, England, France
Rule land and sea;
When time has gone its round,
Where will they be?
—*Thomas Curtis Clarke.*

He who cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.—*Selected.*

The foundation for religious liberty is laid when a human soul discovers God.—*President E. Y. Mullins.*

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- What Man of You if His Son Ask Bread Will He Give Him a Stone?
- Which is Easier to Say, Thy Sins Be Forgiven Thee, or Rise Up and Walk?

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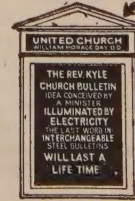
- "If after kirk ye bide a wee,
There's some would like to speak to ye.
If after kirk ye rise and flee,
We'll seem cold and stiff to ye."

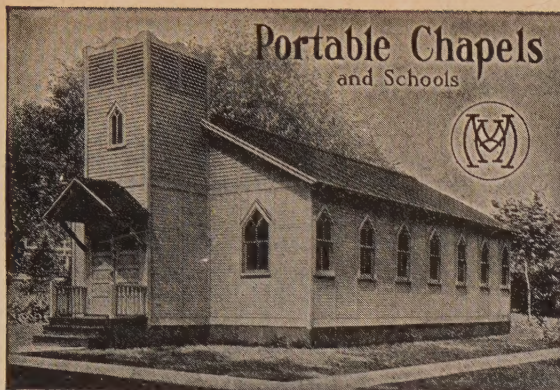
Automobile Assembly

At the church next Sunday, June 15, every Methodist car at the church curb and every driver inside at either morning or evening service; special address and a copy of recognized road laws presented to each owner or operator.—*M. E. Church, Walton, N. Y.*

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